

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLIX, No. 13
WHOLE No. 1240

July 1, 1933

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

| | |
|---|---------|
| EDITORIALS —Note and Comment..... | 289-293 |
| TOPICS OF INTEREST: The Function of the Catholic College by John LaFarge, S.J.—A New Bishop in the Philippines by Leo A. Cullum, S.J.—How General Scott Fed the Hungry Nuns by L. A. Guernsey—Disarmament Prospects: Policy or Economy? by Gerhard Hirschfeld..... | 294-301 |
| WITH SCRIP AND STAFF by The Pilgrim..... | 301-302 |
| EDUCATION: A Story of Courage by Paul L. Blakely, S.J..... | 302-303 |
| SOCIOLOGY: The Aim of Government by Arthur E. Gleason, S.J..... | 304-305 |
| LITERATURE: The Writer and His Talent by Francis Talbot, S.J..... | 305-307 |
| BOOK REVIEWS, 307-309..... | |
| COMMUNICATIONS, 309..... | |
| CHRONICLE..... | 310-312 |

College Racketeering

THE public is not disposed to regard the pranks of college boys with overmuch severity. These are rarely spiced with malice, and not infrequently they are a convenient release for animal spirits which might easily be engaged in exploits calling for severe reprobation. But there are exceptions, and as noted some weeks ago in this Review, the disorderly conduct which the public is beginning to associate with students of the City College of New York is one of them. For a period of months frequent riots made that institution a public scandal.

It may be said that unhappy incidents of this kind are to be looked for in every American college. If the Catholic colleges are excepted, there is much truth in that observation. When groups of young men are gathered together in an institution which not only proposes no moral code much higher than that enforced by our lax criminal law, but actually teaches principles of thought and action which are incompatible with Christian morality, these outbursts become inevitable. Let God be regarded as a myth, and no moral code can have any sufficient sanction.

The growth of crime and of disrespect for authority in this country indicates that we are but reaping what we have sown. For nearly a century, a majority of our children have been trained in schools from which the teaching of religion was excluded. In the earlier decades of that period, the full evil of the system was not felt, since some of the children were taught religion at home, while others were reached by the various denominations. Within the last two or three generations, however, education has become more definitely irreligious in the elementary schools, and anti-religious in the colleges and universities. At the present time, out of every ten Ameri-

can children, only one receives an education in religion that by any reasonable standard can be styled adequate. The other nine hear nothing of religion in the school which they attend, and inevitably form the persuasion, as Dr. Weigle, of Yale, has written, that religion is of little or no real importance in life. Let these children be brought under an irreligious or anti-religious influence at college—and in what secular college can they avoid the one or the other?—and it is folly to think that they will continue to accept Christian beliefs, or rule their lives in accordance with Christian standards of morality.

What makes the New York case particularly aggravating is the fact that these young men are being maintained at college at the expense of the public. Like every American city, New York is fast approaching the end of its financial resources. If plans at present contemplated by the city administration are finally adopted, the budget for the relief of the sick and the poor will be reduced, and at the same time there will be few public activities which will escape new and higher taxes. In other words, the poor of New York must be subjected to heavier burdens in order that young men may be trained in a college from which the law of God, the religion of Jesus Christ, and a code of morals based upon Divine teaching, are deliberately excluded.

Unhappily, this institution is no startling exception to the common rule in the United States. On a former occasion, when discussing State-supported colleges and schools, we observed the curious devotion of educators, who probably professed to be Christians, to institutions whose whole teaching rejected the fundamental tenets of Christian belief and practice. So great is their zeal for this so-called education that not even during the present economic depression, with the States almost bankrupt, have they ceased to press their demands. Sooner or later,

this extravagant mania must be resisted. At the present time, the American people are taxed almost beyond endurance, and the heaviest single tax which they meet is for the support of an educational system directly at variance with "Christianity," which, as Justice Brewer held in a famous case, "is the law of the land."

As an important step, then, toward proper public economy, we suggest that the city of New York diminish the appropriation for its municipal college, with a view to its gradual suppression. It is no part of any city's duty to tax its citizens to provide a college education free of charge for young men and women. The case has an economic aspect, but resting our argument on higher grounds, we maintain that no city or State may properly support and foster a type of education that is calculated to destroy the foundation upon which our hard-won Christian civilization has been reared.

No Wage Cutting!

COMMODITY prices are rising slowly, and we are assured that every new stage means a step back to production, increased employment, and general prosperity. We are willing to accept these assurances, until hard fact shows them to be groundless. Groundless they will be, unless wages rise in some decent proportion with prices. A ten-per-cent increase in the cost of living accompanied by a twenty-per-cent slash in wages spells prosperity to no wage earner.

Hence it would seem that the railroads chose a most inauspicious time to publish their intention of demanding a cut of twenty-two and one-half per cent for union workers. We are well aware of the financial plight of most of our railroads, and well aware also that many of them are merely suffering the natural result of the frenzied finance which was their rule and guide for so many years. The country is willing to admit the absolute necessity of a transportation system which meets the needs of a country as large as the United States, but if it must make its choice between an adequate system and thousands of railway workers on a wage that just raises them above serfdom, wisdom will suggest that we let the system go.

We do not fear, however, that we shall be forced to choose. In whatever other fields they may lack skill, railroad administrators have long been past masters in the gentle art of "bluffing." Let them be met with firmness by the responsible Government officials, and they will soon discover that no further wage cuts are necessary. Judging by the reports of a conference of the railroad officials with Joseph B. Eastman, Federal coordinator of railroads, at the end of June, the Government seems to have served notice that any additional wage cut will not harmonize with the President's "new-deal" program. Let that position be maintained, and we shall probably hear no more of this nation-wide scheme to reduce wages in one of our largest industries during a period of rising prices.

It is to be hoped that the living wage will be kept steadily in mind not only by Mr. Eastman but by all

our Federal boards of recovery and their experts. It has taken the country a long time to learn that the accepted practice of reducing wages below the standard of decency is not only a crime against God and man, but one of the basest forms of unfair competition. If the Government will use the powers entrusted to it by the last Congress, we shall be able to deal this criminal practice a blow from which it will not recover.

Texts in History

IN the June number of that excellent monthly, the *Catholic School Journal*, the Rev. Francis S. Betten, S.J., of Marquette University, offers what the editor rightly terms "a very significant problem regarding history textbooks." Father Betten points out that at great expense we build schools and colleges for our young people because we are determined that they must be educated in a Catholic atmosphere. And having done that, some of us then put history texts into the hands of the students which in reality, writes Father Betten, constitute "a course in religious indifferentism."

When Father Betten's argument is considered, this conclusion will not seem extreme. All history texts treat, in a greater or less degree, religion. Quite commonly, the author is biased against the Catholic religion, and while he may strive to free himself from prejudice, his efforts are not commonly successful. Usually he ends by conveying the impression that all religions are on a level, and not a high level at that. "The conclusion that all religions, his own included, rest upon personal views, opinions, circumstances, and so forth," writes Father Betten, "is practically forced upon him [the pupil] throughout."

Should the pupil take his author seriously, he will reach that conclusion almost inevitably. Even if he does not, he will imperceptibly acquire a spirit and a point of view which may easily lead to that conclusion. In either case, our Catholic pupil has been exposed to real peril, and that in a Catholic school. Since he is in his most impressionable years, what he sees and reads tends to stamp itself indelibly on his mind. He may not remember that any charge was brought against religion, but he will carry the impression that since all religions are on an equal footing, it makes little difference what religion he professes. In later years, unless this impression is somehow corrected, he is not likely to be a loyal Catholic.

Father Betten has small patience with the assumption that the influence of the teacher will suffice to correct the influence of the text. With an unusual teacher, this may sometimes be true, but it will not always be true, since conflict between teacher and text may create confusion in the mind of the pupil rather than conviction. Even should the teacher succeed in correcting false statements and mending incorrect inferences at the time, "it is the printed word that meets the student's eye," writes Father Betten, "and something of the negation or the doubt will remain." The only solution of the difficulty would be to re-write the text, and for that task few teachers have either the time or the ability.

Father Betten, with his co-laborer, the Rev. Alfred Kaufmann, S.J., has done good work in this field, but as Father Betten avers, the greater part of the work remains to be done. Today history is wrested to base uses by men who hate religion and the civilization which it has fostered. The counter attack is indicated by Leo XIII in his Letter on Historical Studies: "For the use of schools texts should be produced calculated to impart and increase historical knowledge, without injury to truth and without danger to the young students." Dr. Guilday, of the Catholic University, is training a school of historical writers, and the subject is receiving due attention in our other universities notably St. Louis, Notre Dame, and Marquette. May the result be a group of scholars who can give us texts which will "impart and increase historical knowledge."

The Old-Age Pension

AMONG the many anomalies which we face in this wealthy country is the growing army of destitute old people. This army is no novelty; it has been with us for many years, as the long line of alms houses stretching from the Atlantic to the Pacific bears eloquent witness. Nor is the reason for its existence in any sense obscure. It is the necessary result of a social and economic system under which a frugal and well-behaved laborer may toil for years for an inadequate wage, and reap the reward of an old age in the poor house.

Clearly, then, destitute old age is only one symptom of a godless economic code. In our usual fashion, we have planned to treat the symptom instead of attacking the cause; leaving the code untouched, we have thought that we could do no better than to provide for successive generations of poverty-stricken old people by presenting them with a pension. This pension, of course, is to be paid by the people at large, or, more correctly, by the poor upon whom the most crushing of the burdens of taxation inevitably fall. Thus by retaining the economic system substantially unchanged, we guarantee society an unfailing line of old men and women without a penny to their names, but in the glad possession of a dole. By the same magic, we also do away with poor houses and similar institutions, which not only offend the esthetic sensibilities of the wealthy classes, but remain as indubitable witnesses to the fact that all is not well in the framework of society.

We have nothing but praise for the benevolent intentions of many of those who have worked with such zeal that at the present time twenty-four States are either paying, or propose shortly to pay, old-age pensions. For the individual concerned, the pension, all things considered, must appear more inviting than lodgment in a public institution. What is to be regretted, however, is the apparent willingness of these philanthropic persons to conclude that they have devised a remedy for the evil. That they have done nothing of the sort is evident. The best that can be said for the old-age pension is that it is a palliative. Against this faint praise must be set the fact that as a palliative it is likely to divert attention from

the real underlying evil of an unjust and cruel economic system. That system can be corrected. Indeed, it must be, if we are to retain our existence as a race of free and reasonably competent and happy people.

It seems to us, then, that Senator Dill's attempt to create a Federal system of old-age pensions is, to speak moderately, ill-advised. Apart from the fact that it can find no warrant whatever in the Constitution, the proposal is singularly out of joint with the times. In their Letter, issued on June 7, the Bishops of the Administrative Council of the National Catholic Welfare Council, while not condemning old-age pensions, stated that such provision for relief "is a duty belonging to normal times." To enforce it now by legislation would in their judgment be unwise and unpast, for "employment is our first consideration, not insurance against unemployment, or for old age." To restore employment to the millions on the verge of starvation is the purpose of the program which the President has incessantly urged upon Congress, and until that is adopted, all minor issues, however grave they may be in themselves, should be set aside.

The truth is that as we advance in the adoption of a social and economic program, based upon charity and justice, the need for such devices as unemployment and old-age pensions becomes less pressing. Under a system which guarantees a living wage, the worker can himself provide for his old age, and the community will easily be able to care for the destitution following sickness, injury, or deliberate idleness. Let us not imperil the establishment of that system by prematurely giving to the old-age pension the authority and sanction of law.

Rods and Scorpions

MORE than a century and a half ago our fathers complained of too much government. Perhaps it will be more correct to write that they complained of too many government officials. "He has erected a multitude of New Offices," they wrote in a document which we commemorate next Tuesday, "and sent hither swarms of Officers to harass our People, and eat out their substance."

But our fathers did not know how well off they were. They did not live, as we do, under one Federal, one State, one county, one city, and about a thousand other governments, or quasi-governments. Dr. S. E. Leland, of the University of Chicago, has calculated that the sum of all these ruling bodies is between 250,000 and 300,000. If not a well governed, we are most certainly a much governed, people.

Some of these governments are permitted, and others are required, to tax. All, however, share in the tax, for however patriotic your official may be, he invariably exacts financial remuneration for his services. Nor is humility the outstanding characteristic of any of these governments. Without exception, every one follows the political law of expansion and extension. The net result is high taxes and a swarm of officers who eat out our substance.

The precise reason why we maintain these governments is not clear. There is no reason, for instance, why Kentucky should have in excess of 120 counties, except adherence to custom. Most of these divisions were made at a time when a trip to the county seat, ten miles away, and home again, was a day's journey. Consolidation of counties, and the abolition of municipal offices now plainly unnecessary, would mean lower taxes and better government. Perhaps some day we may bid adieu to custom and, braving local pride and prejudice, abolish a system that is both ineffective and expensive. We need a new Fourth of July.

Note and Comment

Tribe of the Merciful

THE first Saint of the Holy Year, Blessed Andrew Fournet, canonized by Pope Pius XI on June 4, could have been transplanted from France on the eve of the French Revolution and set down in the United States of 1933 without suffering any shock to his habits. Once wealthy and worldly, the Abbé Fournet was "converted to poverty" by the reproaches of a beggar. His parishioners knew him only as the *Bon Père*, the Good Father. He had cloth and woolen goods woven for the poor; he ate with them to find out what they needed. On Sundays in winter, he had big fires made at the parish priest's house, so the people could warm up before hearing Mass; and he gave them a hot lunch when services were over. If this good man, the founder of the Daughters of the Cross, were to come to Woonsocket, R. I., today, he would discover Father Laliberté, Assistant at St. Anne's Church, doing the same sort of thing. This modern "good Father," according to NANA, Inc., buys shoes for two cents a pair; gets leather, doughnuts, bread, milk and various goods for nothing. He gets "thousands of yards of good cloth, pure wool, sixteen ounces to the yard, for ten cents a pound. The brokers pay forty cents for it." He has it "dyed blue for nothing, and it makes good pants and jackets." The boys pick up waste yarn around the mills, which is made into sweaters for the children and socks for the old folk. On a typical day, 144 families obtained their two meals from the parish "canteen." Father Laliberté bought 4,000 yards of jersey cloth for \$15.00, for the children. And there is a St. Vincent de Paul cafeteria for "the single, unattached persons who are out of work." There is a Recreational Center for quiet diversion of the unemployed. Having once worked in the mills, this true Shepherd knows what his flock needs. The point, however, of this brief description is not that Father Laliberté is exceptional. It is that there are so many like him in the Church today. The tribe of Fournets is not extinct. The more they multiply, the less disaster will there be during the hard winter that even the New Deal will not be quite able to prevent.

Soviet Minorities

SOVIET Russia, so one of its most recent explorers assures us, "professes to take a special interest in the status of women, children, and racial minorities." Since the beginning of the Second Five-Year plan, the Soviet Government has taken a special interest in one of its largest and most strategic minorities, the people of Ukraina; an interest shown by deporting entire countryside from this granary of Eastern Europe to labor in the far North or in Siberia. The Moscow press has steadily been lamenting the intolerable backwardness of the Ukrainians in fulfilling the "Plan." What this interest means is shown by the recent death of Mikola Chwylowskyj, the Ukrainian national poet. For a time Chwylowskyj saw Communism as the salvation of his people, taking its professions at their face value. Disillusioned, and urging the revival of the national spirit, he was taken to task by the Government, and forced to recant. Finally, under the general "cleaning up" of any traces of minority independence conducted by Postyshev, whom the *New York Times* Moscow correspondent hailed as one of the Soviet's "hard young men"—as though there were a virtue in "hardness"—Chwylowskyj was faced with the alternative of becoming an active persecutor of his race or of being put to death. He chose the despairing exit of suicide. His bones, like those of the thousands of Ukrainians, Rumanians, and other minority peoples shot down while trying to escape across the border to civilization, will remain as a memorial to the Soviet interest in the "weaker peoples of the earth." Gareth Jones, former secretary to David Lloyd-George, recently brought back the truth to an unwilling world across the barrage of journalistic denials, euphemism, and understatement. From the lips of hundreds of ordinary peasants, not "kulaks"; from the letters of German colonists, and from the uncensored statements of technical experts, he learned of the famine for man and beast, politely called "food shortage," which besets the North Caucasus and Ukraina.

Government And Pope

IT has long been conjectured by Catholics that the Encyclical "Quadragesimo Anno" of Pius XI on the Reconstruction of the Social Order was exercising a considerable influence in the councils of the Administration at Washington. Indeed, after meetings of various social-justice groups around the country, it had been facetiously suggested that the President must have had a spy in their deliberations, so closely did his suggestions for social and economic reform follow their own resolutions. A certain confirmation of this suspicion has recently been received by Michael O'Shaughnessy, the founder and organizer of the Catholic League for Social Justice, in a letter from the Hon. Henry A. Wallace, Secretary of Agriculture. Mr. Wallace said:

When the "Quadragesimo Anno" of Pius XI was first published, I was much impressed by it, and since then I have had occasion to refer to it frequently. I have discussed it with others

here at Washington, and they have agreed that it is a remarkably penetrating and timely document. If we cannot absorb the message of social justice and learn to practise it in our daily affairs, then the outlook for our civilization is surely dismal. If we are to give reality, on the other hand, to the phrase "social justice," the Churches must assume a much more aggressive leadership in awakening the conscience of society than they have in recent years. The organization of your League for Social Justice is significant and welcome news, and I hope that much may come of it.

Another letter from Washington was also most encouraging, and this was from the Apostolic Delegate, the Most Rev. Amleto Giovanni Cicognani, who thus gave it his blessing:

I thank you for the literature on the Catholic League for Social Justice which duly reached me with your letter of the 29th ult. I have noted with pleasure the aims and purpose of your League and willingly bestow my blessing upon it as I pray that it may aid in bringing men and women nearer to God.

The latest news concerning the spread of the League notes that it is now organized in forty dioceses in the Western Hemisphere.

Laudate Dominum Omnes Gentes

HOW the Iroquois Indians near Montreal answer the celebrant of the Mass in their native Mohawk tongue is told in a Communication published in this issue of AMERICA. This interesting fact recalls the wide variety of languages used by the Church in its corporate worship of God. Catholics, accustomed since childhood to the roll and thunder of the Latin, may be surprised to learn that their Church uses no less than eleven other liturgical languages as well. True, they are the tongues of the Eastern Church. But the 8,000,000 people ordinarily called Uniates are every bit as Catholic as any Knight of Columbus named Callahan and are in just as close communion with the Pope—despite the fact that their liturgies are phrased in Syriac, Arabic, Coptic, Rumanian, Chaldaic, Ethiopian, Slavonic, and some four other modes of speech. After all there is no *intrinsic* reason why the Mass should be said in Latin. Christ did not speak Latin when he instituted the Eucharist. And the Apostles, going forth into every nation, probably offered their Masses in the foreign tongues in which they preached. The early Christians in Rome celebrated Mass in Greek until some time in the Third Century (the "Kyrie eleison" today being a relic of that, as is also the present custom in Papal Masses of singing the Epistle and Gospel first in Latin and then in Greek). With one exception all the liturgical tongues, however, are dead tongues. Just as the ordinary American must be taught the Latin of the Western Mass, so the Russian Catholic must learn the Slavonic of his own liturgy, and the Abyssinian the ancient Ethiopian of his. Hence the polyglot worship of the Church cannot be adduced to argue that the Latin should be scrapped and that every nation in the West should offer the Sacrifice in its own vernacular. This, indeed, is an old proposal, one that the Council of Trent as long as 400 years ago examined thoroughly and at great length, and then rejected unanimously.

Ezra Pound And This Day

SOMETHING should have been done in regard to the coma into which poetry sank in the first decade of this century. Ezra Pound rose out of obscurity at the proper moment, about 1910, and bellowed his song of revolution. He catapulted the Imagists into a dominant place and, in 1912, capturing *Poetry* and making it the organ of his movement, he dictated the terms, in his famous "Don't," for the writing of modern verse. He was bellicose and he was tyrannical and he was intolerant. He blew the blasts on his horn and the young poets listed, and hasted to his side. He was the crusader against conventions and the demolisher of tradition. Like all radicals he became an impossibly extreme radical, and like all disturbers of the peace he became something of a nuisance. While it may generously be admitted that he helped very much to revivify poetry and the popular interest in poetry, he was guilty of misleading many minds into thinking they were writing poetry when they were merely communicating trash. Mr. Pound's revolt followed the usual tracks of the poetic sallies; it rushed out with flaming banners into the quiet countryside, created havoc by turning accepted things upside down or by stand them on perilous angles, and swept on into the wastelands where it lost itself. Only echoes from the revolt come back now and again. Poetry of this day, like other forms of literature, has turned away from the revolters of twenty years ago. It is back nearer to sanity and stability. Mr. Pound, however, still cries from the past that has almost disappeared. Characteristic was the answer he returned to William Rose Benét, who recently asked him to contribute his best poem to an auto-anthology that was being prepared. Mr. Pound, according to a newspaper account, sent to Mr. Benét "a voluminous reply dilating upon what he conceived to be the harm I and my colleagues on a certain critical journal had already done in American criticism." He accused Mr. Benét and the *Saturday Review of Literature* of "preserving mildew" and of "falsifying critical standards." The truth is that Mr. Benét and the *Saturday Review* are solid proponents of the traditional and sane values in literature; and that Mr. Pound's radicalism of twenty years ago has withered away like all excrescences, though it has left its mark on literature.

AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

WILFRID PARSONS
Editor-in-Chief
FRANCIS X. TALBOT
FLORENCE D. SULLIVAN
Associate Editors
JOHN LAFARGE
JAMES F. DONOVAN
FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: MEDallion 3-3082
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts.

The Function of the Catholic College

JOHN LAFARGE, S.J.

AT the Convocation of Faculties at Fordham University on May 13 of this year, Father George Bull, S.J., Professor of Philosophy in Fordham Graduate School, spoke on the topic which is the title of this article. Father Bull's remarks have been published in a little pamphlet which you can get from the America Press. That ought to be recommendation enough; but his words can stand on their own merits. The particular point on which he illuminated the Faculties of Fordham was just what is the why of a Catholic College. A young man, he explained, does not attend a Catholic school of higher learning merely in order to learn the Catholic "ready answer" to objections against his Faith, important as such answers are. Nor is it solely to enable him to preserve his religion, supremely necessary as this is. "The function of the Catholic College," he said, "is not merely to teach the formulas of the Catholic religion, but to impart in a thousand ways, which defy formularization, the Catholic attitude toward life as a whole." Its aim is to turn out students who will "realize that Catholicism is not merely a creed, but a culture."

What that culture is, and how it contrasts with our modern way of looking at things, Father Bull illustrated from the Middle Ages. Going back to these, he discovered that their distinguishing mark, not only in thought, but in life, was "unity and totality." And he quoted DeWulf, "Philosophy and Civilization in the Middle Ages," p. 131:

There was one system of education for princes, lords and clerks; one sacred and learned language, the Latin; one code of morals, one ritual, one hierarchy, the Church: one Faith and one common interest against heathendom and Islam, one community on earth and in Heaven, one system of feudal habits for the whole West.

Modern thought, however, is "departmentalized. Our institutions reflect, in this respect, too, our thoughts. The dominating ideal is separation—separation of Church and State, separation of science and philosophy, separation of religion and education, even of religion and morality." And modern man in his individual life shows the same philosophy of separation. He passes from the office to the golf course, if I may paraphrase Father Bull, from the director's meeting to the theater, from the church to the political caucus, with no thought of unifying his ideals in any kind of an intelligible whole.

Into this world "the Catholic college graduate steps when he has finished his formal education." He finds its spirit of separatism implicitly and generally acknowledged, rather than laid down in any principles. And by so much the more is it insidious. There was a time when the Catholic culture, with its "totalitarian" view of life, was accepted by all, even by the opponents of Catholicism. But today the Catholic meets everywhere with an "implicit challenge" not only to his Faith, but to his very outlook on life. Unless he has learned that outlook on life to its very roots, he cannot meet the challenge, or at

best can meet it only in a halting way. The Catholic college is preeminently the place for imparting this Catholic view of life, precisely because the college works by its implicit influence even more powerfully than by its explicit teaching.

Thank God, says Father Bull, the Catholic college in this country has not neglected its simpler function, that of sending forth from its halls generations of men and women who know their faith. Has it neglected to impart the Catholic outlook on life? He answers by a question: which is all that we need for present purposes: "If there be Catholic college graduates who cling to their creed, and yet try to ape an alien culture; if there be, in consequence, the Catholic graduate who is bewildered in the grip of modern life; if there be the dismayed Catholic, the apologetic Catholic—can we say it is due, in any sense, to the neglect of the second function?"

Whatever be the answer, this question leaves with us a thought, that the why and wherefore of Catholic higher education will be far better understood, if its function in building up a Catholic synthesis of thought and action is maintained. The power of Communism lies in its ability to provide just a unified, "totalized" view of life while skilfully hiding its inner contradictions. We fool ourselves if we believe that our young men and women of tomorrow will not demand some such unified outlook upon life. They will not remain content with the confusion that a divided Christendom has bequeathed to them. The Catholic who has compromised in education will find himself helpless before the impressive apparent consistency of the new materialism.

While it is a temptation to explore further Father Bull's lofty concept of Catholic education, there is also another side to the picture. Lofty ideals, in human affairs, are also delicate. Difficult to build up, they may be ruined by the introduction of one false principle, which vitiates the whole. Grand as was that unity of the Middle Ages, it was destroyed by a few simple factors which were not dealt with in time. The noblest synthesis of art, religion, philosophy, politics, liturgy, and asceticism turned to formalism when the Church was shut in by the ever-advancing forces of worldliness and the domination of the civil power. The same lesson could be learned, I feel sure, from the history of education in the different nations. We find English university life undermined, in the eighteenth century, by the boorishness and snobbery that broke the heart of Samuel Johnson. Truculence and pedantry in nineteenth-century Germany, officialdom and place-seeking in modern France, the intoxication of political agitation in the smaller countries of Eastern Europe and in South America, have all cast their blight upon the lives of countless youths, whose undergraduate years were sacrificed for empty traditions, or the whims of interested demagogues. So they are being sacrificed in this country today for the satisfaction of educational "experimenters."

In our age and country, it is hard to find a subtler enemy of the development, through education, of a Catholic outlook than the spirit of worldliness among Catholics. This spirit works in two ways. It deters Catholics from availing themselves of the opportunities offered by Catholic education; it can affect the educational process itself. Most of the reasons that are alleged why qualified Catholic young men or women should not attend Catholic colleges are, when boiled down, found to be motivated by the ancient maxims of worldliness: "What will people say; who will be his friends; will he be socially advanced?" etc. We all know the litany. Similar reasoning is used by certain educators for excluding those whom they judge to be socially undesirable for the school.

There are some ingenious ways of developing these arguments on the score that the college trains for social life, for adaptation to the future environment. If the idea of so many parents were true, that the college exists chiefly to prepare the young for a certain set of usages, belonging to a group happily advantaged from a worldly point of view, this argument would hold considerable water. Parents who believe that their young can be happy only when they have learned how to balance tea cups as they themselves once learned to balance them, or if of humbler extraction, as they would like to have learned to balance tea cups, will naturally desire their progeny to attend that institution where tea-cup balancing as a fine art is instilled by the very atmosphere, under the soft glow of leaded windows and indirect lighting.

Once upon a time two Harvard freshmen found themselves seated, alone, at the same boarding-house table. One of them was resolved not to speak, since he had not been introduced. The other, less concerned for the proprieties, thought he would get some fun out of the situation by watching how long his companion would hold out. The silence lasted six months, at the end of which the stickler for tradition, now a worthy coal magnate in the Middle West, remarked: "Pass the cheese!" The cheese once passed, the conversation soon made up for lost time. The training would have been valuable if either of the pair had remained in the unique social atmosphere which broods over the Charles River. As it was, they had to unlearn that particular form of culture. They learned in later years that a boy is equipped not by a bundle of usages, but by an understanding of life's true goods, and the intelligence and the habit of charity to see that these are shared by your fellow man.

When the demon of worldliness enters the Catholic institution, even by the lightest ruffle of his wing, he produces a more repugnant state of things than when he is in his own house, *in propria domo*. The school founded from worldly motives, to serve an avowedly worldly clientele, may have more outward graciousness, in some respects, than the school founded in sacrifice for the glory of God. The worldly spirit, being there acknowledged, produces fewer incongruities. Vested choristers in the dogmaless chapel may move more majestically than the acolytes of Christ in the Real Presence. Discipline is backed by a phalanx of social approval; and needs not to

rely upon appeals to the parents' consciences as Catholics and heirs of Heaven. All the more reason, then, that this spirit be utterly cast out of every phase of Catholic education. Mild and intangible as is this particular virus, like the virus of the common cold, it can penetrate the organism of Catholic educational life, creep into the sanctuary, the conscience, the ideals of youth; and pave the way for a final abandonment of that very Catholic culture, that Catholic outlook upon life which the college had undertaken to impart.

The worldly spirit will not yield to mild persuasion. It can be cast out only by definitely unworldly acts. Its code must be flaunted. Its traditions must be frankly upset. It must be recognized as the bitterest enemy of the Catholic outlook upon life, and mercilessly handled without gloves. There can be no end of accommodation for the weaknesses and frailties of human beings. But with the spirit of worldliness there can be no truce. The world is the one thing for which Christ the Saviour refused to pray. The world, as the complex of implicit denials of God's sovereignty, is "seated in wickedness"; and deserves treatment as such. St. Aloysius Gonzaga is significant for modern youth not only for his personal purity of life, but because he so uncompromisingly trampled upon the worldly spirit of his time and generation. Naturally, some of his actions puzzle us today, since the world's exactions vary from one epoch to another. Fashionable young men are no longer expected to have their stockings put on for them by servants at rising. But the conflict remains the same.

To return, then to Father Bull's idea. He has put his finger upon one of the essential tasks of Catholic education, upon that "reason why" for the Catholic college which is particularly convincing for the modern man. But for this cultural function of the Catholic college to be safeguarded and achieve its predicted results in the formation of character, every Catholic college must not only be free from any notable blame; its members must be led on, through the deepening of their spiritual life and particularly of their Eucharistic life, to perform such spontaneous acts of nobility and generosity as will banish forever the suspicion of a compromise with the spirit of the world. There are hopeful signs. In the year 1931-32, Catholic colleges in the United States to the number of 151 took part in the N. C. W. C. study program which points out to students that Catholic Action is not merely preparation for action but is action itself—action which consists in "our thinking and living all phases of our lives as Catholics and of our seeking to mold all society and all social institutions to the model of Christ." I believe that the right spirit will prevail. When it does fully prevail, we shall turn out unquestioned leaders.

The recent memorable convention in New York City of the National Catholic Alumni Federation strikingly indicated the hope that the present world transformation in economic and social thought is likewise a supreme opportunity for the alumni of Catholic colleges to translate into action the philosophy of life with which their college experience has endowed them.

A New Bishop in the Philippines

LEO A. CULLUM, S.J.

IT was a notorious anomaly thirty-five years ago when M. Combes and his henchmen were leaving no stone unturned to crush the Church, that they were grievously shaken at the Holy Father's threat to withdraw from France its missionary protectorate. It required stupidity even greater than the anti-clericals possessed to miss the fact that the greatest single influence in the maintenance of French colonial prestige was this same Church they hated so bitterly. Whatever may be said of the consistency of the policy, its soundness in this respect cannot be assailed.

The United States since the turn of the last century has become, in fact at least, a great colonial nation. As it happens, her most populous possession, the Philippine Islands, is a Catholic country, and she would do well in her colonial administration to steal a page from the French book. As a matter of fact no definite policy on the matter has been discernible in our management of the Philippines; the one definite action taken during the whole course of our regime was in the opposite direction, when former Governor-General Taft is said to have lent his influence to the Aglipayan schism under the delusion that this wayward child of Rome would grow up to be a staunch American citizen. Mr. Taft learned the error of his ways.

Except for this single awkward gesture, America's relations with the Catholic Church in the Islands have been measured by the casual unofficial friendliness or hostility of the gubernatorial incumbent. It is true that the Government was quick to recognize, even officially, the essentially Catholic character of the nation and the First Philippine Commission wrote in 1900, "The Filipino people love the Catholic Church. The solemnity and grandeur of its ceremonies appeal most strongly to their religious motives and it may be doubted whether there is any country in the world in which the people have a more profound attachment to their Church than this one." But in spite of this, the official attitude remained non-committal and the unofficial attitude generally unfavorable.

In view then of the strong Catholic complexion of the Islands and of the wide influence the Catholic missionaries necessarily wield, the consecration of the Very Rev. James T. G. Hayes, S.J., as Bishop of Cagayan on June 18 by His Eminence Cardinal Hayes at St. Ignatius Loyola Church, New York City, was an event of national importance. It is true that Cagayan is as remote to most people as Timbuktoo and considerably less discussed. But Cagayan is perhaps the most important city in the second largest of the Philippine Islands. This island, Mindanao, is one of Uncle Sam's most troublesome wards. Within the last year pitched battles have been fought on its soil and it is very important for the nation that the Catholic Church has as one of its rulers a man of sound and matured judgment, irreproachable ideals, and magnetic appeal.

The situation in the Philippines which is most charged with dynamite is the long-standing hostility between the Christian Filipinos and the Moros. The Moros are Mohammedans—hence the Spaniards dubbed them Moors—with little of the heritage of Moslem save a fanatical fierceness in battle and an unsocial trick of running amuck or *juramentado* (the soldiers call it "hermantown"). Both battle and "hermantown" are roads to unending bliss and all that sort of thing. Moreover, an unpleasant practice of centuries' standing, which happily has fallen off of late, of descending unsuspectingly on Christian coastal tribes and departing from the bleeding burning village with a batch of slaves has not been productive of amicable relations between the groups. In all the years of their domination the Spaniards failed to master the Moros fully and Major-Gen. Leonard Wood was the first man to address them in language that carried complete conviction among them, by giving them all the fighting that even their warlike temperaments craved. In the light of this state of affairs it is not unnatural that the Moros should look with trepidation upon the rule by Christian Filipinos which is promised them. The Moros feel that they might not be treated with perfect friendliness! Bishop Hayes has 110,000 Moros in his diocese, somewhat fewer than his fellow Jesuit and neighbor, Bishop Luis del Rosario, but sufficient to make the problem a real one.

Besides the Moros there are in the diocese of Bishop Hayes 30,000 pagans, Bukidnons and Manobos, mountain tribes who are neither Christian nor Mohammedan. To bring civilization to these peoples is another one of the problems which our Government has been facing and if it is to be done with any degree of success the problem must be solved by men who appreciate both what is best for the people and what is best in our civilization. Too many Americans think that when they have made canned goods, cheap movies, and birth-control appliances available to a people, the peak of culture has been reached. If that is what civilization is to mean, it would be much better to continue our old policy of dealing with subject peoples, a policy that was summed up in the brief "*credo*" so often expressed and acted upon, that the only good Indian was a dead one.

Besides these problems among the non-Christians, there is another in Bishop Hayes' diocese that might at first glance appear merely local but which could readily become of insular and hence for us of national importance. In scarcely any other place in the Philippines is Aglipayanism so strong as in the diocese of Cagayan. This schism is nothing but a conglomeration of Catholic practices that have become superstitions and of a misguided faith that has become fanaticism. If one recalls the recent outbreak of the *Intrencherados* and the sporadic bubbleings of other forms of decayed Catholicism, one will readily see how Aglipayanism might constitute a major problem.

It is led by mercenary and ignorant men and in consequence is fertile soil in which the seeds of unrest readily take root.

Bishop Hayes faces these problems with equipment that will make their solution most certain and happy. First of all, he will understand thoroughly the American point of view. He is a native New Yorker who was educated in New York and who later was connected with two New York institutions of learning. On the other hand he has been in the Cagayan area sufficiently long to have grasped thoroughly all its problems. He has a sincere sympathy for his flock and has learned to appreciate their side of each question through the opportunities a missionary enjoys of getting close to the soil upon which he works. His charm has won for him innumerable friends, and this not merely among Catholics but even among those who before his advent had manifested nothing but bitter hostility to the Catholic Church. He has a record of accomplishment as Superior of the Society of Jesus in the Philippine Islands that is astonishing when one considers the comparatively brief term during which he occupied that post.

Unfortunately he has little but his own charm and zeal and tact to start work with. His diocese, though in fact a missionary region, officially is not such and so may receive no help from the Propagation of the Faith. He writes that the first problem to confront him is the finding of a residence. And after that an endless chain of needs.

To say that Bishop Hayes is a figure of great moment to the United States in its Philippine policy is not to say that he will help to keep the old flag flying. It is not even to say that it is desirable to keep the old flag flying. But it simply means that whatever our reasoned policy in regard to the future of the Philippines will be, whatever the honorable decision our nation arrives at in their regard, it will need and receive weight and persuasiveness from the presence and prestige of this man who represents what is best in our nation, and who appreciates the best in the Filipinos.

Heaven only knows what the ultimate decision of the independence question will be. Perhaps the Democratic party will realize its avowed purpose of liberation. If so the difficult transition period will find on the scene a steady head and sympathetic heart to aid in the solution of the innumerable difficulties and misunderstandings that will arise. Perhaps the Filipinos will have tossed to them an answer to their demands that will smell to high heaven of big business and boodle. Again the recoil will find on the scene a man who will be a flesh and blood proof that all Americans are not mercenary and selfish, that some can rise above these gross considerations to work for the real welfare of the people. Perhaps the decision will be indefinitely deferred and then the usual hue and cry about imperialism and slavery will go up from the *independistas* to whom such hue and cry has long meant bread and butter. And then it will be of importance for the victory of calmer judgment that there should be living in their midst one who has become a slave for their

sakes and who knows no imperialism save that of the spirit.

At the same time as Bishop Hayes was consecrated in this country, Bishop Luis del Rosario was consecrated in the Islands to rule the adjoining diocese of Zamboanga. In this happy conjunction of young American and young Filipino we have perhaps an augury of the future accomplishment of our best ideals. It has always been our boast that we did not want the Islands for personal aggrandizement, that we had no imperial empire envisioned. Ours was the task of raising the Filipinos to a position in which they would be ready to take over the reins of their own government. In the achievement of this ideal the Catholic Church has cooperated more wisely than did the very government that sponsored it. She has preached day in and day out that a government not founded on religion is but a step from tyranny and unless leadership is under God it is nothing but a sop to base ambition.

In our United States the Catholic Church has been the greatest if not the only force to stand between the nation and extinction. Corruption within and anarchism without have been prying at the foundations of our social structure, and against both the Catholic Church, and the Catholic Church practically alone, has thrown the weight of its membership. The situation is similar in the East. Our school system has wrought the havoc that might have been expected. In most of the youths who have been subjected to its malign influence, all practical belief in God has disappeared, respect for authority has been weakened, and principles have disappeared as a guiding influence in life. Our vilest magazines, our coarsest moving pictures, our most revolting social evils have been the teething rings of our adolescent charge. No bizarre scientific opinion was espoused in this country but it found its way to our Islands via the *pensionados*.

Against all this the Catholic Church has raised its steady voice in protest. It has insisted on the place of God in education and with incredible courage has maintained schools even in some of the little barrio towns that constitute the major portion of Bishop Hayes' territory. It has offered its children ideals of honor and purity, has told them that public office is a trust, that patriotism is a principle not a passion. And in doing this it has been trying to produce that real leadership which has been designated by our pronouncements as the morning star of independence. This is the spirit that is incarnate in Bishop Hayes; it is no exaggeration then to say that his consecration as Bishop of Cagayan is an event of national import.

Almost 400 years ago the Spanish Governor-General of the Philippine Islands wrote back to his royal Master that one good priest was worth a regiment of soldiers. Governor-General Frank Murphy will find that a man of Bishop Hayes' caliber will be of more value to him in the successful administration of his post than a ton of fair promises emanating from Washington and a legion of visiting Congressmen and a regiment of exchange professors.

How General Scott Fed the Hungry Nuns

L. A. GUERNSEY

THE Mother Abbess of the Capuchin nuns was worried, in spite of her faith in Divine Providence. Sometimes our Lord permits his children to suffer very much. She dearly loved each member of her community with the tender affection of a devoted mother for her children, from the aged Sisters who had welcomed her when she had come as a postulant, to the young novices so beset by the "three temptations of novices," laughter, hunger, and sleep. And now all were pale and peaked, cold and weak, on short commons since the foreign invaders had taken the City of Mexico, for their generous benefactors had either left the city or were so taken up with their own troubles that few had been the donations upon which the convent depended for its sustenance. And now, for three days, not a morsel of solid food had passed their lips. Orange-leaf tea (excellent for the nerves), first sweetened, now unsweetened, was all with which they had "entertained their hunger."

The few times in the past that supplies had run low, it had more than sufficed to ring the convent bell, and donations had arrived so soon and in such abundance that the Sister *tornera* had asked for help to turn and unload the stores of provisions from the heavily turning *torno*.

Usually in normal times, whenever there was a wedding, a baptism, a saint's-day dinner, the good Sisters were the first to partake of the edibles prepared for the festal occasion.

Among the merchants too, the convent had its benefactors who sent presents of foodstuffs. Flowers for the altar, fruit, and vegetables were put into the *torno* by the Indian owners of the floating gardens of Xochimilco. Even the poorest Indian vendors would make some offering, as they well knew the sweet-voiced nuns always reciprocated with something warm and nourishing to eat with their *tortillas*.

This poorest of all the communities in the City of Palaces fared far better than the Carmelites who never tasted meat, or the Dominicans, or in fact any other Order, for the Capuchins partook of whatever was given them in charity, and this was always of the best.

But now a flag striped and with stars waved over the Palace; the city, never a noisy one, was more silent, save for the measured tread of soldiers patrolling the deserted streets. Yet sometimes at night echoes of men's voices, laughter, even the lilting tune the invaders sang most, with the unintelligible words "Green grow the rushes, O." Occasionally the sound of shots, followed by volleys of musketry, the clash of arms and shrieks, as snipers were punished, and the nuns prayed for all those smitten by sudden death.

General Scott had noted a connection between bell ringing and snipe shooting, as evidently the sound of bells had often drowned that of shots, whereupon he issued a ban forbidding any bell in the city being rung under the

severest penalty. This piece of news was brought to the convent by its aged chaplain, a man of few words, who came to say five o'clock Mass and departed. Something must have happened to him, for two days had passed without his coming.

The silver-tongued bell was doomed to silence, and the nuns to hunger, if not starvation, for "in the household where the Ten Commandments are kept, no one has ever starved." There was one last resource in the convent, beside the denuded bitter-orange trees in the courtyard. This was a little goat, left in the *torno* by some Indian shepherd, nurtured and petted by the nuns, whom it followed about like a dog, when doors were left open. It was a pretty sight to see the little animal, sleek and glossy, gamboling in the corridors or nibbling the grass under the orange trees. It was not thin yet and would make two or three meals for the famished community, but Mother Abbess could not make up her mind. She would ask the assembled Sisters before entering chapel. Without an instant's hesitation all protested against the sacrifice of their pet.

"It would seem like eating a Christian," said the old Sister who had fed it milk, drop by drop, going about her work one-handed as she held it cuddled in the crook of her arm. "If it is God's will we are to starve, He will give us strength; it is not so bad."

Once more to the chapel to pray for strength and patience, and, if it were His good will to send them food, they would be most thankful. Suddenly, through the murmur of orisons, clear and sharp, came the peal of the convent bell; once, twice, several times, fast and irregular. Had one of the novices, her head weakened by fasting, thought it meet to ring the bell? She counted heads in the chapel, none was missing. Who could it be? It was well-nigh impossible to gain access to the belfry, and even more so to the cloister. Rising from her knees, and beckoning the nuns to follow her, out into the corridor they hastened, to find nobody . . . nothing that could cause a bell to ring. Yet the bell rope was swinging a little still. Could it have been an angel? Sometimes the old chronicles told of angels helping mortals in case of need.

Wondering, commenting, trying to find an explanation, when another and terrifying noise resounded through the cloister, a loud knocking on the street door, as with the butts of muskets, and harsh voices shouting strange words in a foreign tongue. Hastily Mother Abbess called on a nun whose mother was Irish: "What do they say? What do they want?" To the heavy barred door, opening the wicket, the timid nuns were confronted by manly faces and looked into grim blue and gray eyes.

"What do you mean by ringing your bell? Don't you know it is forbidden?"

Then in labored English the answer: "We did not ring the bell, it rang of itself, alone."

"Yes, a nice story to tell the General; bells do not ring of themselves."

"But it is true. Tell your General that we have been so obedient to his law that in spite of not having eaten

for three days, we have not rung our bell, when by ringing it we should have let our benefactors know that we had no food and they surely would have sent us some."

"Is that what you ring your bell for?"

"It is, but this time it must have been rung by our Guardian Angel, for none of us did."

Mollified, if unconvinced, the soldiers left to report to headquarters the story told by the nuns. And in the Capuchin convent a very natural concern obtained about what the American General would do to the poor nuns. Whatever he did, only what God permitted would happen. So off to their respective tasks they went, as if nothing out of the common had happened, except that all were very faint. Hardly had they settled to their tasks when once more loud knocks resounded through the peaceful cloister, but this time there were no angry voices, the knocking itself was not so imperious.

Hurrying to open the wicket, the daughter of an Irish mother looked into gray eyes and blue eyes, but now gleaming with merriment, as: "With General Scott's compliments, and please tell your angel not to trouble to ring the bell, as it won't be necessary any more." And "Where shall we put this?" lifting a big basket. Shown the *torno*, the soldiers wedged the basket into it and turned

it round into the convent with their strong young arms, and the Sister *tornera* wished she had some of their strength to pull it out and lift it down, so heavy it was with "provisions for the mouth," of the best to be had. And from that day on General Winfield Scott never failed to send the Capuchin nuns their daily provisions, abundant and of the best, as a reward (so he said) for their obedience to his orders. The nuns in turn sent the General many dainty confections for which the convents were famous, though perhaps in quantity confirming the saying originating with some disgruntled benefactor: "Give a nun a load of wheat and she will give you a biscuit." But they endeavored to show their gratitude to the kind General who, though a heretic and an invader of their beloved country, fed the hungry; and he and his soldiers were never to be forgotten in the prayers of the Capuchin nuns.

Some time after the American troops had vacated the City of Mexico, a Sister was busily polishing some candlesticks in the corridor just outside the door of the chapel, when to her surprise she heard the convent bell over her head ring, and looking up saw not a radiant angel with outspread wings but the convent pet, the little goat, standing on its hind legs and nibbling at the bell rope.

Disarmament Prospects: Policy or Economy?

GERHARD HIRSCHFELD

DISARMAMENT has been on and off the front page of the domestic and the foreign press ever since the days of the Armistice. It has been steadily pushed in the foreground, as economic conditions grew from bad to worse during the last three or four years. More recently, disarmament has been emphasized anew, for which two factors may be held accountable: one is the Disarmament Conference at Geneva which is in session as I am writing; the other factor is President Roosevelt's determined effort to cut military expenditures in the United States.

Both factors are bound to influence the further development of the disarmament question. If the Disarmament Conference falls short of tangible achievements, it will be regrettable evidence that the world is not yet ready for a saner attitude toward international cooperation. Should the Conference succeed, it would bring us a good step closer to a downward revision of armaments. The motive behind President Roosevelt's plan may unquestionably be looked for in the broad economy program and the budget-balancing efforts of the Administration. But beyond that it is obvious that armaments, by their very purpose and nature, involve an international policy. Which will prove the determining motive: economy or international policy?

Now, what one country does in the way of armaments, reacts by necessity upon some other country (though the same cannot be said of disarmament). It may, therefore, be interesting to compare armament expenditures by leading countries in recent years.

United States. The 1929-30 army budget amounted to \$416,900,000, rose in 1932-33 to \$468,605,000, but the new budget for 1933-34 provides only \$276,010,000, which is equivalent to a reduction of 41 per cent against 1932-33. The naval budget was \$364,562,000 in 1929-30, and has been reduced to \$309,000,000 in the new estimate, or a cut of 15 per cent. The cost of the air force, finally, was \$31,990,000 in 1929-30, as compared with the new budget figure of \$25,245,000, or a reduction of 21 per cent.

Moreover, proposed economies for the Army include: the retirement of some 3,000 of the older officers, reduction of the enlisted personnel by as many as 12,000 men, a cut of 50 per cent in the expenses for the National Guard, the one-year suspension of the Citizen's Military Training Camps, the consolidation of army posts, eliminating (if possible) one-half their number. The resultant saving is expected to be approximately \$90,000,000.

As for the Navy, orders have been issued by Secretary of the Navy Swanson, to cut the budget by more than 17 per cent, or \$53,000,000. About \$18,000,000 of this will come out of further economies in the operation of yards and naval stations, some of which (among them four East Coast navy yards) will be shut down completely. Purchasing and supply offices are to be consolidated. The remaining \$35,000,000 will be saved by retiring up to 1,000 naval officers and 150 Marine officers, also reducing the enlisted force. One-third of the fleet is to be put in reserve, and sea operations will be curtailed.

Great Britain. The cost of the British army was £40,500,000 in the fiscal year of 1929-30. In the new budget,

this has been reduced to £37,950,000, a decrease of 6 per cent. (Pounds are quoted because of the instability of the dollar abroad.) But when compared with the last army budget, there is actually an increase of 4 per cent. The same is true of the navy budget which has been reduced 4 per cent from the 1929-30 figure, but has been increased 6 per cent over the 1932-33 budget. The aviation budget has also been increased, namely 4 per cent over 1929-30, and 0.15 per cent over 1932-33.

Britain's determined efforts in Geneva as well as in Washington, Paris, Berlin, and Rome for armament cuts are well enough known. Yet, these latest budget increases furnish a curious contrast to such proposals. Whatever be the key to this apparent contradiction, let it be stated that the increase in the British army budget is accounted for by recent developments and changes in tank-warfare tactics, artillery concentration, re-equipment of the army, and the like. The higher navy appropriation is explained by the 1933 building program, including the construction of four cruisers, nine destroyers, three submarines, five sloops, and several smaller vessels.

France. The official army budget for 1929-30 was Fr. 4,082,000,000; for 1933-34 it is Fr. 2,300,000,000, which is a reduction of about 44 per cent. In the navy and aviation appropriations, the changes are rather insignificant. The decrease in the cost of the army must surprise those who know that France has insisted ever since the days of Versailles that even partial disarmament must be accompanied by security guarantees. However, the League of Nations estimate on the cost of the French army for 1933-34 runs to Fr. 8,504,000,000, as compared with the French estimate of 2,300,000,000.

The difference is explained by the fact that the official French figure does not include the cost of housing and clothing the troops, nor the colonial division of the army, nor future credits on military expenditures, the latter being considered "non-budgetary" expenses. In short, the French version includes merely "effective expenditures," whereas the League estimate embraces every cost connected with the army, regardless of whether it is omitted in the budget, or classified under "civil administration" or smaller groups.

There is no indication of disarmament in this comparative survey. But there are indications to the contrary. France has increased her military expenditures since 1924 more than 100 per cent (provisions for air service included). While it is true that the one-year service has been established, thereby reducing the number of divisions from fifty-six to twenty-two, the fact must not be overlooked that the number of officers has been considerably increased, namely from 134,000 before the War to approximately 225,000.

In case of war, it is officers (and high officers) who are most urgently needed. So we find in the higher ranks about 140 active lieutenant generals (110 before the War); 210 major generals instead of 120; 650 colonels in place of 486. Moreover, half of the French army is composed of professional soldiers. The cadres for the reserve formations are nearly complete even in peace

time. Turning to the navy, we find that construction has been started on the cruiser *Dunkerque*, of 26,500 tons, with eight 13-inch guns in two quadruple turrets, also 16 secondary and 40 machine and anti-aircraft guns. Its cost is over \$20,000,000, and it is likely to inaugurate a new race in capital ships comparable with the Dreadnought class of pre-War years.

Germany. The amount of military expenditures has been rather stable in recent years, about Reichsmark 550,000,000. The Treaty of Versailles limits the army to 100,000 men, and the navy to ships of or under 10,000 tons; it forbids an air force. The last budget estimate of 1933-34 is different, however; it contains army appropriations of RM 521,000,000, and those for the navy of RM 187,000,000, a total of RM 708,000,000, or an increase of 29 per cent. Just how the rise in military expenditures is accounted for, is not made clear.

It is obvious though that it is in some way connected with recent decrees of Chancellor Hitler, strengthening the military force, first by the inclusion of the Prussian police of 150,000 men, later on through the addition of 60,000 Fascists. Besides, various military and semi-military organizations such as the Steel Helmets, the *Kyffhaeuserbund*, the *Werwolf*, the *Technische Nothilfe*, the *Jungdeutscher Orden*, and various others may receive, if indirectly, State or federal subsidies. There are indications that subsidies are also extended to certain manufacturing interests, such as the *Junkers* and the *Dornier* airplane designers and producers, the *Lufthansa*, the *Krupp Works*, the famous *Zeiss Company*, the chemical plants of *Stolzenberg*, and of the well-known German *Dye Trust*, the renowned *Mausers Works*, the *Rheinmetall*, the *Deutsche Werke*, and a number of other manufacturers. Whether all these are engaged (and to what extent) in production for military purposes, has never officially been stated. That some of them turn out cannon and guns, gases, chemicals, and military airplanes (if only for export), is beyond doubt.

Italy. The army appropriation for 1931-32 was Lire 2,990,000,000; the League of Nations estimate for 1933-34 is Lire 3,847,000,000, or an increase of 28 per cent; the navy budget has been reduced by 10 per cent (from Lire 1,574,000,000 to Lire 1,427,000,000), while the air force outlay has risen about 35 per cent (from Lire 700,000,000 to Lire 946,000,000—League estimate). The increase in army and aviation cost is probably due to Italy's efforts to match as closely as possible the military strength of neighboring France; though the navy budget has been cut, this must not imply that naval construction has been postponed. In fact, two new destroyers of 7,000 tons each, with 6-inch guns (which are really light cruisers) have been ordered constructed, also two torpedo boats, of 600 tons each.

Japan. The army budget of 1929-30 was Yen 227,254,000; for 1933-34 it has been jumped to Yen 662,000,000, or an increase of more than 190 per cent. Navy appropriations have risen during the same period from Yen 267,664,000 to Yen 472,000,000, or 77 per cent; the appropriations for the air force are included in the army

and navy items. The military operations in Manchuria are responsible for the enormous increase in military expenditures which outranks that of any other power.

Russia. While the Soviet Union insists that her armament policies are sacrificed to greater achievements under the new Five-Year Plan, it would seem from a comparison of the official budget figures that the cost of military expenditures is rising, nevertheless. The 1932 appropriation for army and navy was Rubles 1,200,000,000; for 1933 it is estimated at Rubles 1,450,000,000, or an increase of 21 per cent. The cost of "special troops" has risen from Rubles 105,000,000 in 1932 to Rubles 124,000,000 in 1933, an increase of 18 per cent. The higher figures are probably due to "preparedness" in the Far East.

This, in very much abbreviated form, is the international armament picture. It shows that the United States is the only country which has scaled down its military expenditures in all three branches. It also shows that foreign Powers have not taken any steps so far toward disarmament, nor even called a halt to further expenditures.

This, then, brings up the question whether it is possible to treat the military budget from a merely domestic viewpoint, for instance, as a necessary measure of government economy. As has been said at the beginning, armaments point against possible threats of foreign attack or invasion. Logically, armament policies must take their guidance from international armament trends. It is to be hoped, therefore, that the coming decisions of the foreign Powers in regard to armament or disarmament will amply justify the American decision for radical downward revision.

With Scrip and Staff

EVERY now and then some Catholic, lay or clerical, becomes worried over the lack of a "conclusive argument against birth control." The difficulty, however, of triumphantly refuting birth control is the fact that there is no actual argument for birth control. The plea for the practice of contraception is primarily the plea for selfishness. It is the plea of the individual's absolute will as opposed to the good of society. The situation is found in any instance where the individual sets himself up, absolutely, to disregard the welfare of others. There is no "refutation" of such an attitude. The individual himself "needs" his satisfaction; and what can you bring against it?

When the birth-control propagandists leave this impregnable fortress of individual preference, and venture out to warm up arguments drawn from social welfare, then they are an easy mark.

SPEAKING before the American Medical Association in Milwaukee on June 15, Dr. Barton C. Hirst of Philadelphia punctured the birth-control plea of "fewer and better" children. He cited the obvious case of

Benjamin Franklin, who was the fifteenth child in his family, and "turned out to be the greatest intellect in his period. Franklin would not be born today." Dr. Hirst, knowing his Philadelphia, might also have mentioned the multitude of Franklin's lineal descendants, none of whom would have been born if Franklin's mother had read the *Birth Control Review*. He might have cited, too, among those descendants, mothers who also had large families of children; which, even if Franklin had escaped, would still had not come into the world if birth control had been prevalent in their day. "I doubt," said Dr. Hirst, "that the pampered child-and-a-half of today is better than the child of a former generation with eight or nine brothers and sisters."

President Roosevelt, secure at home plate in the World Economic Conference diamond, seems determined to win from the nations the understanding that you cannot have commerce without consumers. You may stabilize exchange all you wish, but unless there are people to spend, exchange will mean nothing save for a few idle speculators. Dr. Hirst, though not (any more than the President) an economist by profession, has wit enough to see this fact. "As for the argument," he continues, "that a greater population has less chance to make a living, I think that more consumers might absorb the surplus products of mass production and stimulate foreign trade."

He is more practical than the gentleman who contributes the following bit of wisdom to the London *Eugenics Review*, for April, 1933: "There would be no war, poverty, or dysgenics if the poor in every country had very small families." Indeed, Dr. Hirst believes that "an undue limitation of fecundity has been one of the precursors to the extinction of a civilization or the subjugation of a people by a more virile and prolific race. We have already gone some distance along this road."

SOVIET RUSSIA, which prides itself on its virility, has nevertheless started along that road. In the same issue of the *Eugenics Review*, Henry Harris, M.D., who thoroughly approves of the Russian plan, informs us that the legalization of abortion under the Soviet regime led to the encouragement of birth control and the opening of "an institute for research in contraceptive methods." The degree to which the practice of abortion has grown, is illustrated by some of Dr. Harris' figures. In Moscow in 1931 the ratio of abortions to births was 86 per 100 births: 103,250 births and 89,000 abortions. In Soviet Russia in the same year there were, per 1,000 population, 38.8 births and 8.2 abortions. "If we consider the reasons that prompt women to demand an abortion, we find that in 1927, 40.8 per cent of cases were for medical reasons—the term being used rather widely—and 59.2 per cent for social reasons."

In Moscow the applicant presents herself to the birth control center in the Institute for Mother and Child. This institute, which I visited, was founded in 1924, and contains innumerable clinics, research laboratories, statistical bureaux, and a popular museum. Here, too, is housed the State Institute for research into contraceptive methods.

The museum is one of the most remarkable and most useful

I have seen. Admission is free to all. The walls are vividly splashed with colorful diagrams, cartoons, and statistics, so that even the simple-minded cannot fail to understand. . . .

The Muscovian girl or woman, who spends an occasional hour here, can learn in little time all she can possibly wish to know about her bodily structure and functions.

The Bolsheviks pride themselves upon the low death rate from abortions in Moscow, as compared, for instance, with the high death rate from the same source in Berlin, where, according to Dr. Harris, abortions jumped from 240,000 in 1911 to 1,000,000 in 1927. The theory propounded is that birth control will do away with the appetite for abortion, and maternity instruction will make women so happy that they will do away with both. A beautiful theory! But like so many other theories, it ignores the basic motive for the preservation of the race, the sense of moral responsibility. With this broken down—and the whole system is there to destroy what remnants thereof might survive this abortion and contraception propaganda—what woman will care a rap about making the sacrifices necessary to preserve the race? The whole scheme is essentially "dysgenic," and no amount of attitudinizing can make it otherwise. No wonder that Dr. J. Gruss, of the Prague University Faculty, warned recently in a Czech non-Catholic paper, according to the N. C. W. C., against legalization of abortion.

Education

A Story of Courage

PAUL L. BLAKELY, S.J.

YEAR by year the National Catholic Educational Association has continued its useful work until it has become indispensable to the Catholic educators in this country. Its beginnings, thirty years ago in St. Louis, were modest, but from the outset it enjoyed the support of wise counselors, of whom some, such as the Association's President General, the Most Rev. Francis W. Howard, D.D., Bishop of Covington, are happily still with us. Shortly after assuming the See of Covington, Bishop Howard, who for many years had served the Association as Secretary General, was made President General, and his work as Secretary was undertaken by the active and erudite professor of education at the Catholic University, the Rev. George Johnson, Ph.D.

The program for the 1933 Convention at St. Paul shows that the Association, mindful of the purposes expressed in its constitution, is leaving nothing undone to promote the interests of all our Catholic schools. Many of the problems discussed at the convention are outlined in the Statement of the Bishops, issued on June 7. It may be said that in some respects they are the gravest which our schools have yet been obliged to consider. In the thirty years of the Association's existence, the influences at work both for and against our schools have varied, almost with the decades. Some ten years ago, for instance, legislation such as that actually adopted by the State of

THE elevator man, in the Goldfish Building, has made a study of group psychology. Three different religious cults have their shrines on as many floors of that edifice: the Christian Scientists, the devotees of World Unity, and the initiates of the Mysteries of Numerology. Each set of worshipers got off, the other evening, at its appointed destination, leaving the Pilgrim in peace to proceed to the upper regions. "I know them all now," said the e.m. "I can tell by the cut of their jib whether they are Unity or Numerology."

So, too, you can tell the races that will survive. For instance, the McNamaras, who are many in this world, and usually in the state of grace. One great and noble one of that clan assisted the other day in putting the miter upon the head of a Jesuit missionary, Father Hayes. The McNamaras insist on the correct pronunciation of their name, as shown by the following public notice recently in the *New York Times*:

In accordance with historical precedent, and in deference to the wishes of the Irish people, the approved pronunciation for the surname of the undersigned will again be McNamar'a on and after June 15, 1933. R. C. McNam'ara, Jr. D. McC. McNam'ara, Chicago.

Which is why I believe that they will survive, when the Murphrees and Gallahairs have perished.

THE PILGRIM.

Oregon threatened to outlaw our elementary and secondary schools. Similar legislation was introduced in States, notably in Iowa and in Michigan, and for a time a storm of hostility beat against the Catholic schools all over the country.

At about the same period, a proposed Federal control of the schools was urged vigorously by the National Education Association, the Masons of the Southern Jurisdiction, and by other groups. A complete Federal educational bureaucracy was the aim of some leaders in these bodies, while others welcomed the proposal chiefly because it seemed to provide an exceedingly useful weapon in the warfare against the Catholic school. Probably no other public measure affecting education called forth more heat and argument than the old Smith-Towner bill, introduced in October, 1918. However, the decision of the Supreme Court of the United States put an end to attacks of the Oregon type, and an enlightened public opinion has thus far prevented the establishment of a Federal Department of Education. From these two dangers to education in general and to Catholic education in particular, we have been freed, at least for the present. But difficulties of another kind still press hard upon all our institutions, from the grammar school to the university.

Undoubtedly, one of the gravest of these difficulties is connected with the financial support of our schools.

The economic depression of the last four years has added greatly to the burdens of a system which is necessarily supported by the free offerings of a people who even in prosperous times are not affluent. It is reassuring to know that our Bishops are giving serious attention to this problem, and we feel confident that He Who has supported us to the present will not suffer this work for His greater glory to fall, or to become notably weakened. Up to the present time, however, very few Catholic elementary schools have been closed. A survey recently conducted by the National Catholic Welfare Conference reveals conditions that are a striking tribute to our bishops and clergy and to the Religious engaged in this field of work. Reports from seventy-one dioceses show that in fifty-four not a single school of any grade has been closed. In seventeen dioceses twenty-nine schools were closed, but this affected only 2,848 out of the nearly 2,000,000 boys and girls in our elementary and secondary schools. The loss, however, was not even that small percentage, since place for most of these pupils was found in other Catholic schools. Finally in a number of dioceses, not only were no schools closed, but new schools were opened and old establishments were enlarged.

Those who know our schools will see in this report a magnificent story of courage and of unbroken confidence in Almighty God. "We have managed to continue only because of the self-sacrifice of our Sisters," is the report from one diocese, and a similar explanation is found in practically all the reports. Sisters, priests, and people "make the necessary sacrifices to keep our schools open." The record of our parish schools in a period when State-supported schools all over the country are either closing, or notably shortening the school term, shows the unwavering devotion of our people to Catholic education, and their determination that their children must be educated in schools which train the heart and will as well as the intellect. In that devotion, founded on true love of God, is our strength.

Fifteen years ago, our Sisters wrote another chapter in their story of courage when they went out to nurse the victims of the influenza epidemic. Today they write a chapter which the world may never read, but it is an even more glorious chapter in the eyes of God. In many parishes, the Sisters have been deprived of their meager stipends for periods ranging from a few months to several years. In some cases, their modest expenses for food and lodging have been met by the motherhouse, itself hard pressed to find funds for the support of the novices, and of the aged and sick members of the Community. In this sacrifice, the priests of the parish, themselves relinquishing their stipends, have joined. Surely we cannot doubt that this magnificent story of sacrifice by priests and Sisters and people will lack its reward. The marvelous harvest that God will give in years to come has been sown in the tears and the sufferings of these days. If ever we harbored a fear, a doubt, a misgiving, of our parish schools, we may now be at rest. God wills them, and they shall never fail us.

In the field of higher education, the record is no less

encouraging, although difficulties caused by standardizing agencies persist in some parts of the country. Inspectors, set in the mould, who insist upon equipment, devices, and courses, of dubious value, and at the same time turn a blind eye to the undoubted excellence in other respects of Catholic institutions, are evidence of conditions that are highly unsatisfactory to Catholic educators. Protest is usually in vain, particularly when the agency can enforce its whims, even against the rulings of the educational authorities in city or State. Even those of us who frankly concede that the standardizing agencies did work that was good, and even necessary, twenty years ago, are beginning to feel that they are forcing on us a stereotyped education which makes real education impossible. Will the time ever come when we shall be free from the crotchets, the prejudices, the hobbies, of these self-appointed rulers in the educational world? Perhaps. If the plans contemplated by the committee on standardization of the National Catholic Educational Association can be matured, we may hope for release from a subjection which in some parts of the country has become galling.

The colleges and universities, no less than the elementary and secondary schools, are feeling the pinch of poverty. In some respects, their plight is worse. For ten Catholics who realize their obligation to support the elementary or even the secondary school, there may be one who has grasped the full purpose of Canon 1379, and that is an exceedingly liberal estimate. Like every other Catholic institution, the Catholic college or university exists to serve the people of God, and by them must it be supported. Higher education is not a mere ornament, but a necessity. Graduate schools are not the playthings of impracticable pundits, nor are they devices whereby young men and women may waste time or amuse themselves. They, too, are a necessity, and even more necessary in this godless age than in the days when men founded schools of higher learning at Paris and Oxford and Padua. We cannot set them aside, unless we are content to remain intellectual serfs. We have made a beginning, a good beginning, with graduate schools, as is shown by the work at the Catholic University, St. Louis, Marquette, Notre Dame, and in other schools. How long can it be continued?

But this is no time to take counsel with despair. That time never comes to the Catholic educator. What he lacks in material resources he takes from his trust in the Providence of God. Want of money is not our greatest affliction, and has never been. The most dangerous enemy of Catholic education in the United States today is found in the growth of that secular spirit which, in the words of St. Paul, dissolveth Christ. The purpose of all our schools, as the Bishops wrote in their Statement of June 7, is to fit men for life in eternity as well as for life in time, to instil into our young people not only principles of civic righteousness, but the principles of Catholic faith and morality, and to give them a thorough training in the secular branches of knowledge. The world in which we live, and its schools, have rejected that purpose, and the corruption caused by irreligious or anti-religious educa-

tion is felt in every department of life. If Christ is to be given His rightful place in the life of the nation, we must begin by giving Him His rightful place in the life of the school. Never was the spirit of secularism stronger, and never have Catholic educators yielded less to discouragement. They know in Whom they have trusted. They know that the work is Christ's. They know, therefore, that victory is certain.

Sociology

The Aim of Government

ARTHUR E. GLEASON, S.J.

IN his audacious book on economic ills and remedies, "The New Deal," Mr. Chase's loudest lament is that so few men know or bother to learn the purpose of an economic system. With ruthless disregard for future evil effects, such as a glutted market, increased unemployment, decreased purchasing power, useless industrial expansion, bloated stock, and blasted credit, men jostle and elbow into the big business game, intent solely on getting rich with never a passing thought about the why of an economic system or the havoc their venture may cause within the prevailing arrangement. Unfortunately, he tells us, may older students and elder statesmen have learned their economic lessons from the wrong copybook and therefore give us false and harmful answers to the important question of what is an economic system for. These gentlemen, steeped in the doctrine of laissez faire and clinging to their outmoded theories of automatic prices, unrestricted competition for all and wealth for the winners, are ignorant of the true end of a final, functional system and hence powerless to guide us out of this bitter valley of continued depression and into the better pasture of permanent prosperity.

And what is wofully true in the harrowed field of economics is equally true in the distressed realm of government. Men cannot erect a rational system of producing, distributing, and consuming life's necessities, comforts, and luxuries without some knowledge of the goal sought. To give us correct answers to perplexing problems in economics, our teachers must know the why of an economic system; to give us proper solutions to governmental difficulties, our political leaders must understand the end of government.

To be sure, most of the gentlemen who travel to Washington, there to assist in the thrilling task of running the country, are aware at least in a general way that the prime purpose of any government is "to promote the public welfare." But what does this far-flung phrase include, and how does the State promote the public welfare? Do those enjoying tenure of office in legislatures realize what is contained in the crisp expression "the common good"? If men are ignorant of the elements or scope of the term, how can they wisely debate the merits of a bill or vote intelligently upon laws nominally intended for the common good? All voters ought to know the essential business of a government and insist on its proper performance. But, for men chosen to sit in legislative or executive seats,

a sound knowledge of the purpose of government and what comprises the common good is a cardinal requirement.

Should some honest legislator, or perhaps an interested layman, feel insufficiently instructed on the point, let him procure a reliable textbook on social ethics, open at the proper page and read the equivalent of this:

The public welfare embraces all those objects man needs for his wellbeing and development in this life, goods belonging to the spiritual, the moral, the intellectual, the physical, the economic order. Wherefore it is both the right and the duty of the government to maintain national security and internal peace, to further the religious welfare of its citizens, to supply or to supplement their education, to safeguard public morals and public health, and to protect private property.

That these activities contribute to the material wellbeing of man is beyond controversy, and it is equally evident that the enumerated benefits cannot be satisfactorily obtained and retained without the institution and operation of some authoritative organization. Therefore, that men may enjoy these manifold aids to self development is the *raison d'être*, the end of civil society.

Our studious Solon has just surveyed the wide scope of governmental action, and now he meets the next question, "How does the State promote the common weal?" Another page of his dependable text will apprise him that government advances the public welfare, first and foremost, by safeguarding whatever interests are common to all its citizens, for example, the maintenance of an adequate army and navy, the establishment of courts of equity and justice, the condign punishment of crime, etc. But in addition to this wider protection given the whole country, the whole citizenry, government must also protect and promote the welfare of certain groups, especially that of the family and the working class. When the institution of marriage is endangered, the integrity of the family should be shielded from the cankerous evil of divorce; when the wage of the worker is, by and large, below that necessary to afford him and his family a decent living, his right to sufficient pay should be guaranteed by a minimum-wage law.

These two examples of group protection are especially apropos because many modern law makers seem unmindful of two patent facts: first, that divorce wrecks the home and undermines the nation, consequently laws allowing this prevalent social sin cannot be for the public welfare; secondly, that no government is promoting the general good when it placidly permits the fortunate few to reap their thousands and even millions of "unearned income," while the masses moil and toil for a smaller sum than that needed to support the wage-earner in reasonable and frugal comfort. One executive, Governor Olson, is alive to this point and is convinced that wealth must be re-allocated to eliminate misery in Minnesota, the Governor even threatening to invoke martial law to effect a better distribution.

To protect by direct legislation any one group, even though it be the vast army of laborers, is indeed a species of class legislation and hence stands condemned by the die-hard pupils of the Manchester School, men so blind

they see justice and the public welfare amply promoted by the "iron law of wages" and "natural liberty in economic affairs." They imagine that unhampered competition and starvation wages are somehow destined to work out for the common good and therefore government intervention in favor of labor is neither necessary for the general good nor consonant with its own proper function.

Disregarding the cant of laissez-faire advocates, one may confidently state that had a Federal minimum wage law, now under consideration, been written into the Constitution in 1919 in lieu of the Eighteenth Amendment, besides saving hundreds of millions of tax-extracted dollars squandered on the noble fiasco, such a legal living wage would have undoubtedly directed more money into the slim pockets of the workers and less into the fat accounts of investors. Thus with purchasing power better apportioned and with smaller profits realizable in stocks and bonds, we would have witnessed much less hazardous expansion, both industrial and credit, much less marginal speculation, and the crushing crash of 1929 would have been immeasurably softened. This merely to illustrate how government can and should promote the welfare of the whole by fostering the interests of large parts. In fact it is by dealing with groups of men and not by providing for individuals as such that government can best secure the individual and the general welfare. Here, however, a caution must be inserted. In drawing up laws for the benefit of some social class, legislators must needs exercise the virtues of prudence and justice in order that the common good be served at least indirectly by and through the good procured directly for some numerous class. Otherwise a comparatively small clique may reap all the profits traceable to this or that particular enactment while the public welfare is advanced not at all.

In brief and in conclusion, in order to give the commonalty good government, those sworn to the task must clearly perceive the end of organized society and gauge accordingly the aptness and propriety of the means suggested. In seeking sources of revenue, in arranging tax schedules, raising tariff walls, voting appropriations, spending public funds, and so on, legislators are in conscience bound to keep their eye fixed on the common good and not prostitute their public trust to the acquisition of personal advancement or the promotion of private interests. The public welfare, although frequently obtained through laws protecting or assisting some large social unit as the laborers or the farmers, remains the one correct criterion to judge the merits or demerits of any proposed legislation. At present newspapers are filling their columns with accounts for and against the many presidential and congressional plans, amendments, bills, actions. In these dire times drastic means may be invoked by Congress, autocratic powers may be assumed by the President. Approvals are written and alarms sounded by the press. Let those interested in their country but bewildered by the clash of opinion hold fast this norm of judgment; if emergency measures, like all other legislation, truly serve the common good, government is attaining its end.

Literature

The Writer and His Talent

FRANCIS TALBOT, S.J.

THAT talent for writing, that inborn gift, which I attempted to analyze in the last article of this continuity, still tantalizes me. And that, I pause to point out in this digressive introduction, is a frequent concomitant of writing for publication in a periodical. When an author sees his piece in print, he confesses to himself that it is not a masterpiece. He laments with himself that he did not do himself full justice. He does not admit that the subject of his article got the better of him, but he consoles himself with the thought that he could not get the better of his subject in the space allotted. If he were not forced to submit to the indignity of being patted by a printer's rule into the oblongs of three or four columns, if he had the innumerable columns he needed to expose his ideas and his theories, then, he tells himself in a voice from the chest, he could have written a piece worthy of himself.

Too often, the poor man fails to recognize the fact that the brevity and the compression forced on him by the editorial requirements were the most agreeable qualities of his effort. He was endurable in a little space; but give him the great open spaces where his natural verbosity would have no limit, give him the opportunity of writing all that he could possibly think about the subject, let him battle every little idea to a complete knockout, and he would be a bore. The author must realize that when he puts *finis* to an article he does not have to mean that he has said the last word on his subject.

However, he is not thereby freed from the temptation to say just another little word, if he can squeeze an opportunity to do so. In that aforementioned article on "The Talent of Writers," I roughly divided the talent up into a mind that thinks, an imagination that is creative, a power of emotion that is experienced in serenity. But I said scarcely a word about the inborn gift of memory that a writer must have.

A pertinent thought on this facet of the talent is offered by John Galsworthy in the Romanes Lecture, delivered at Oxford University, in 1931. He states that he "suspects that what we call our conscious or directive minds" are capable of making little use of "the treasures in our cellars"; but that:

What we know as the creative gift in literature, or indeed in any art, is a more than normal power in certain people for dipping into the storehouse and fishing up the odds and ends of experience, together with a special aptitude for welding or grouping these odds and ends when they are fished up.

All of us are experiencing in all of our waking hours endless varieties of thoughts and emotions. We are all of us reading in books and papers of similar experiences in others, and none of us can avoid listening to gossip. Now a person who is not a writer, whether he has the gift undeveloped or has not the gift at all, lets these experiences flow hour by hour over the dam and be lost forever. These experiences may mould his character or

may be directive of his life; they may form the topic of his conversation; but they remain in his memory unrelated. The person with the writer's talent, however, has a sensitive mechanism which filters these experiences, and another mechanism that diverts them into little pools where they are allowed to lie stagnant until they are needed. They do not flow over the dam and away. They are the waters in the reservoirs from which the memory of the writer draws, and which the memory directs into the channels that turn the wheel of his thought. So the talent of the writer includes a power of creative memory.

This is not the power of statistical memory, nor the power of conscious memory, nor the power of a phonographic, reproductive memory. It is the power of storing away the essences of things thought and observed and felt, and of mingling these essences into a new creation. If a person has this natural gift, and what a talent it is, he possesses an authentic bacillus that will turn him into a writer.

Another phase of this writer's talent that I compressed into one word, "observation," deserves another word. It would be a miracle if a deaf, dumb, blind, and paralyzed man burgeoned into an author. He lacks the necessary equipment of the senses. For him, the gates are closed against the material that must flow into him before he can direct it out from him in words. This power of sensing is not at all a distinguishing mark of the author; it is a rudimentary quality that every normal person has for self-preservation. It is perhaps keener in the more undeveloped savage than in the more civilized urbanite. Among the civilized classes, it is sharper in a detective or a gangster than in those who have not man-hunting proclivities. But it is essential for a writer. Not only must he have the power of the senses, but he must, if he is to develop into a better writer, have this power in an intense degree and have it directed to a definite aim, namely, reproduction.

Behind each one of the senses, the writer must have a sensitized plate that absorbs impressions. He must see more in a flash of the eye, and see more in minute detail, he must hear not only words but the tones and inflections of the voice, he must have tactors that are highly excitable. Any man engaged in the writing game has senses that are alive and alert, that click and snap, that, to go back to the original word, observe. He is born with the gift, but it is a universal gift that must be trained to a nicety.

This, and the other ingredients that I have been laboring to disassociate in order to show of what the writer's talent is composed, may now be joined together again. When the components of thought and imagination and emotion and memory and observation and the other lesser qualities are in the proper proportions, they make the ideal talent, or natural gift. To what extent one possesses this fraction or that, one has the aptitude for this kind of writing or that, for the philosophical, for the historical, for the romantic, for the realistic, for the dramatic, for the lyrical, for the critical or the creative. In some proportion, these segments of the talent must be in one who ambitions to become an author. They must be in

him, at least, in a raw and native state. Then, they must be trained, and then they must be developed, so that he becomes what Hugh Walpole was described as being, "a very developed, highly sensitized nervous organization."

How to know in advance whether or not a beginner has the talent for writing is a question beyond any man's competence. A person more or less just comes to the conclusion that he has it. He knows that he has not got it only after he has toiled long and in vain to prove that he has it. John Drinkwater relates in his autobiography, "Discovery," that at twenty-one he "suddenly discovered" that an attempt to write poetry gave him an extraordinary emotional experience; before that he had scarcely read any poetry, but had spent his life in sport and as an insurance clerk; after the discovery, he wrote and published poetry in abundance.

Apart from the accidental discoveries of the talent, a very clear sign that a person can write is the desire to write. This, however, is not an infallible sign, as I have taken extreme pains to point out before. While it is absolutely true that no one can be a writer who is not possessed by the demon that forces one to write, not every one possessed by the demon of vanity is capable of writing. The demon of writing is no hellish fellow, in the sense in which I am using the term; he may be an angelic incentive. Whatever one may call him, he is a spirit within, who rages once he is unloosed. The demon of vanity may unleash him; and then, may lash him to action; and after that, he performs as a habit.

In one of his occasional papers, a few years ago, Gerald Bullett speaks of this "Demon of Fiction":

Authentic fiction has this in common with poetry: that it possesses its author like a demon and will give him no rest until it is cast out, expressed, given external form. No work of fiction has a right to exist that is not born of this inward necessity. When a man asks, "Would you advise me to try my hand at writing?" the only right answer is, "Not if you can help it." The artist cannot help it. He cannot help writing, and he cannot help trying to do his best.

A little later, he replaces the demon by an itch:

And so we come back to the demon, which first haunts and then possesses the author, and finally must at all costs be got rid of. In an ideal world, no man would attempt to make imaginative literature except under this compulsion. . . (But) the habit grows on him. Inspiration or no inspiration, he must write. No demon possesses him; he has nothing to say; but he is troubled by an itch. The thing is at once a disease and a vice, like drug-addiction. The wretched man knows no rest, I think it was Kubelik who said: "Anyone can become an artist if he wants to. But it must be a want that hurts." In the absence of this insatiable desire, this want that hurts, only a fool would seek to become a novelist.

Add this ambition, then, this raging urge, to the kit-bag of talents that one must have born in him if he is to be a writer. Let this be the fuel that sets the propeller working. If you have the desire to become a writer, and if you have the talent that befits you to be a writer, you may safely begin to learn how to be a writer.

Before I turn to the next paper in this series, that treating of the development of the natural ability, I would stress once more the necessity of being endowed with the proper talent. At hand is an apt quotation from "Act-

ing," a book of lessons on that profession by Richard Boleslavsky: "Art cannot be taught. To possess an art means to possess talent. That is something one has or has not. You can develop it by hard work, but to create a talent is impossible."

REVIEWS

The Book of Christian Classics. Edited by MICHAEL WILLIAMS. New York: Liveright, Inc. \$2.00.

As summarized by the editor, this is "a comprehensive anthology of the devotional literature of Christianity." Its design, as explained in the splendid introduction, is "to provide insight into the traditional Christian concept, method and personal experience of the spiritual life." Its value will be that of calling attention to the Christian past through spiritual literature so that this past may be taken into account in the formation of the new world of thought and spirit that is gathering about us. It is true, as Mr. Williams contends, following Christopher Dawson, that "the old order is dead; and with the old order there has passed away that traditional acceptance of the truth of Christianity and that general recognition of Christian moral principles, which even in the nineteenth century still retained so strong a hold on the minds of men." Though the excerpts here presented from the Christian classics do not deal with the philosophy or the dogmatic theology so essential to Mr. Williams' contentions, they are illuminating for those who are groping in the spiritual darkness of this our end of an era. The first group of selections are from spiritual autobiographies, from St. Augustine, Tertullian, St. Francis of Assisi down to St. Thérèse of Lisieux. The second book offers quotations of spiritual counsel, from Thomas à Kempis, St. Francis de Sales, Scupoli, Ruysbroeck, and Pascal. The third section, "English Mysticism and Divinity," offers quotations from Newman and Patmore, and from four representatives of the Protestant tradition, "English Religious Poetry" contains seven masterpieces, from Spenser, Donne, Benlowes, Crashaw, Herbert, Newman, and Thompson. It is a book for thoughtful reading and for meditation.

A. T. P.

All I Survey. By G. K. CHESTERTON. New York: Dodd, Mead and Company. \$2.50.

Since the "omnibus" is the favorite term for an author's collected works, that is, all that can be collected in a fat volume, it may sound better to refer to this volume as an omnibus, rather than a collection, of late Chestertons. The title is provocative; it starts the imagination working; not only does Mr. Chesterton survey but he boldly, defiantly surveys, as might be expected, and he pretends that he is telling about all that he surveys. That is slightly exaggerated; not one book, perhaps not one hundred books, would begin to tell of all that he commands a view of. He does, however, see much and many things from his surveying post. And if he means measuring by surveying (for one never knows when he is playing with puns) then he can be said to be a most accurate surveyor of those intangible things in our modern life whose position must be plotted out and whose stature must be evaluated. His survey is concluded in XLIV short essays. They all begin with "on." They are on the child, war memorials, bad poetry, Vachel Lindsay, evolutionary educators, monsters, love, eyebrows, Walter Scott, making good, I and II. He is a merry monarch surveying the world about him. He argues and quibbles and stabs and complains and lauds and approves and, in general, seems to be having a fine time in writing the book. No less a good time may be had by all who read it.

F. X. T.

Meditations on the Gospels. By BISHOP OTTOKAR PROHASZKA. New York: P. J. Kenedy and Sons. \$2.00.

There have been few men in the last century whose genius and piety could match the late Hungarian Bishop, Ottokar Prohaszka. As Father Martindale tells us in the preface to Bishop Pro-

haszka's book of meditations, this Prince of the Church lived a life compared to St. Francis of Assisi mated with that of St. Bernard. In intellectual pursuits he even ranks him above Newman, seeing that his range of interests was wider and his output more varied in theme. Bishop Prohaszka has won the acclaim of Europe for championing the cause of social justice both in his diocese as Bishop and in the Hungarian Parliament as a deputy from his territory. But he will be remembered among scholars for his books on subjects as varied as his genius. Among these books is his meditations on the gospels. In this work that consists of nearly a hundred short meditations, the late Bishop is at his best, for he has brought all the wealth of his talent and studies to a theme that was nearest to his heart. The reader is at once impressed by a style that is no less original than beautiful and by a method that is at once profound and simple. It is to be hoped that this book is only the beginning of our information concerning one whose energies, spiritual and social, are an inspiration for all priests laboring for the spread of Christ's kingdom.

J. D.

Rome of the Renaissance and To-day. By SIR RENNELL RODD, G.C.B. Illustrated by HENRY RUSHBURY, A.R.A. New York: The Macmillan Company. \$5.00.

Rome with its background of history and its wealth of art and culture has always been interesting, whether it be visited in person as a pilgrim and tourist, or whether, as is the case with most of us, our visits are only through the pages of some well written book. For those who must be book tourists, Sir Rennell Rodd offers an interesting account of the Eternal City. The division of the book is topographical, with a chapter devoted to each of the fifteen regions of Rome. As we read this book we realize at once that our guide through the city is one who knows every street and corner. We are not surprised then to learn that the author was for many years a resident of Rome. Enhancing the worth of the book are a series of remarkable drawings prepared by the celebrated Mr. Rushbury. All told, here is a rather unique account of Rome which should provide interesting reading. On one thing, however, the reader should be cautioned. The book is not, strictly speaking, a history but rather a tour of the many points of interest in Rome and this is, as has been indicated, admirably done. But in a work of this kind, where the author must necessarily rely upon a certain amount of ancient guide books for part of the information, it becomes apparent that at least in these things one may expect historical inaccuracies. Should the reader bear in mind these cautions, he will find Sir Rennell a well informed guide for a pleasant journey through the different regions of the Eternal City.

J. F. D.

BOOKS AND AUTHORS

Guiding Adolescence.—"Into Their Company" (Kenedy. 35 cents) is a splendid little book in which a lady with medical training and experience has heart-to-heart talks with an adolescent girl, leading her through her anxieties and problems with advice and explanations which are soundly scientific while being sublime in the appeals to Faith, in the contemplative love of the Creator, and in the high ideals and lofty motives on which a sane plan of living is carefully marked out. Father Martindale has written a charming and illuminating preface. Parents will find the booklet a handy guide in bringing up the tantalizing problems of youth and in leading the way from a fundamental knowledge of the physical facts of sex to the beautiful idealism so plainly visible in the Creator's plan and to a healthy, wholesome concept of living, whether in marriage or in virginity. This difficult task has been excellently done.

One may find fault with some of the sentences and the punctuation in Nell R. Brasefield's "Commandment Seven" (Christopher. \$1.75), but there can be no doubt of the sincerity of her purpose. Working in medical laboratories and following medical courses, she has been driven to an intense faith in God and reverence for His Commandments, particularly the seventh (our sixth)

from the punishments with which He flays human nature when this commandment is violated. As in most Protestant treatises on this delicate subject, too much stress and hope are placed on the motives of fear and self-preservation to be aroused by descriptions of the symptoms and results of social diseases. Only reverence for God and dutiful obedience to His Will, with the firm hope of eternal reward for clean living, and the abundant grace of God through the Sacraments, can make the flesh subject in all things to the spirit.

The Poet in Review.—Where does poetry come from? A. E. (George Russell) asks himself, and seeks an answer from his own mystic experiences which he relates with a haunting charm in "Song and its Fountains" (Macmillan. \$1.25). A. E.'s analysis of himself classes him with the natural mystic of the most unsubstantial type. He believes in a duality of being, in an inner wisdom that is inherent in him and not controlled by him, and in an outer self. The inner creates visions for the outer. His poetry emerges completely finished from a dream, from a revelation received from nowhere, from that border line state between consciousness and the coma of the senses. The poet is a dual personality, or, to use his favored word, dual in the psyche. He relates experiences in the creation of his poems, and in this narrative his language glows beautifully. He philosophizes on these, and attempts to analyze his state of being, and in these gropings he is confused and bewildered. Some few most sensitive souls may feel in harmony with his natural mysticism; but his conclusions are applicable only to the abnormal.

For the third time, Harriet Monroe and Alice Corbin Henderson, the first editors of *Poetry* as far back as 1911, have issued their anthology, "The New Poetry" (Macmillan. \$3.00). This "anthology of twentieth century verse in English" has long since become a household work for the poet. The bulk of the poets and the poetry in the first edition exemplified the new trends toward free verse, the great diversion of the 'tens and 'twenties of this century. Most of these examples have been retained, but some few whose lack of importance has now been recognized have been deleted. Some others have also passed into the discard and may, in subsequent editions, find themselves out. The newer poets, as Miss Monroe states in the very short introduction to this new edition, completely revised, are individualists, and are not so easily tagged as the revolvers of fifteen to twenty years ago. She might have affirmed more strongly, that the newer poets have returned to reason and show a backward movement, which is commendable, toward the straight line of tradition. The nearly 700 pages of contemporary and nearly contemporary verse make this volume still the handbook of the modern poet. About a dozen new poets are included.

Another new edition, revised and enlarged, is issued by Harriet Monroe, of her "Poets and Their Art" (Macmillan. \$2.50). There was a freshness about this collection of essays, some six or seven years ago when it was published. It seems curiously antique now, on a second reading, when the world has changed so much. A few new essays on newer stars, or stars that have swum into her firmament, have been added; but even these are not treated with acumen, it would seem, and are not evaluated with any large vision. Strangely, also, the third section, "Comments and Queries" resolves itself into an uninteresting succession of fugitive little pieces that are somewhat faded by time.

Eastern Scholarship.—Careful studies made by N. de Baumgarten in the field of early Russian religious chronology have already attracted the attention of historical scholars (*Orientalia Christiana*, Vols. IX, 35; XVIII, 61; XXIV, 73). These have led up to the narrative of the conversion of Russia through St. Vladimir, on the understanding of which so much of the understanding of Russian subsequent religious life depends. In "Saint Vladimir et la Conversion de Russie" from the issue for July-August, 1932, of the same *Orientalia Christiana* (Rome: Piazza

Santa Maria Maggiore, 7. 22 lire), the falsifications of later historians are carefully exposed, and much light is shed from early Scandinavian records.

Theology, as a matter of intense, if not always the deepest kind of speculation, was earnestly cultivated in Syria in the twelfth and thirteenth centuries. Abd-ul Faraj, known commonly as Bar Hebraeus, was a contemporary of Sts. Thomas Aquinas, Bonaventure, and Albertus Magnus. His works, written in Syrian, had great vogue from the apologetic standpoint. His treatise on the Resurrection of the Body is now analyzed and discussed by the Rev. Hubert Koffler, S.J., Professor of Theology at Valkenburg, Holland, in *Orientalia Christiana* for October-November, 1932. The method with which this Oriental mind deals with innumerable odd questions (e.g., as to cannibals) raised by the wits of that period presents a fascinating study in the history of theological thought. In the following number of the same series, for December, 1932, the Rev. G. de Jerphanion, S.J., veteran archeologist, reviews thirty-nine recent important works on archeological topics relating to Rome, the Near East, Slavonic countries, and Lyons, under the title of "Bulletin d'Archéologie Chrétienne, III" (18 lire).

Helping the Young Writer.—Many a young writer itching to appear in print will find the path to successful journalism carefully marked out for him in F. Fraser Bond's excellent treatise on the problems confronting a "cub" reporter on a modern newspaper, "Breaking Into Print" (McGraw-Hill. \$2.00). In a chatty, familiar style he leads the tyro through the mysteries of the writer's craft and makes clear just what the reading public wants and the means to convey the news most attractively and according to the best standards of the newspaper art. All important forms of writing for the press are adequately considered.

Along with a textbook on the practice of writing, one should have a collection of good samples of the best work that is being produced by successful writers. Ernest Brennecke, Jr., and Donald Clark have come to the aid of the student and aspiring author by presenting a wealth of material gathered from the best magazines in all the important fields; and the volume, "Magazine Article Readings" (Macmillan. \$3.50) is a handy volume for the class-room or for one's private desk. So many forms are illustrated, from the formal, serious, didactic, to the humorous, playful, ironic, and dramatic that it can serve as a handbook of models of writing, with emphasis on the types that the best magazines will accept.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

APE AND THE CHILD, THE. W. N. Kellogg and L. A. Kellogg. \$3.00. McGraw-Hill.
BERNADETTE. Fr. L. L. McReavy. \$1.25. Herder.
CHILDREN AND PURITANISM. Sanford Fleming. \$2.50. Yale University Press.
CONGO JAKE. Augustus C. Collodon. \$3.00. Kendall.
ENQUIRIES INTO RELIGION AND CULTURE. Christopher Dawson. \$3.00. Sheed and Ward.
FARMER IS DOOMED, THE. Louis M. Hacker. 25 cents. John Day.
FATHER DAMIEN. Piers Compton. \$1.25. Herder.
FIFTH AVENUE BUS. Christopher Morley. \$2.00. Doubleday, Doran.
FREDERICK OZANAM. Rev. Henry Louis Hughes. \$1.25. Herder.
FROM FAITH TO FAITH. W. E. Orchard. \$2.00. Harper.
HERO OF THE AIR. A. Rev. E. G. Delpierre, S.J. Twopence. Catholic Truth Society.
HISTORY OF THE POPES, THE. Vols. XXIII AND XXIV. Ludwig, Freiherr von Pastor. \$4.00 each. Herder.
INDISCREET ITINERARY, AN. Hendrik Willem van Loon. \$1.00. Harcourt, Brace.
LORD LOUDOUN IN NORTH AMERICA. Stanley McCrory Pargellis. \$4.00. Yale University Press.
MATCHED PEARLS. Grace Livingston Hill. \$2.00. Lippincott.
MEN OF GOOD WILL. Jules Romains. \$2.50. Knopf.
METTERNICH, 1773-1859. Algernon Cecil. \$2.75. Macmillan.
PLEA FOR THREE BEAUTIFUL CUSTOMS. A. Rev. W. H. Walsh, S.J. 15 cents. Boy Savoirs Movement.
PROBLEM OF DISARMAMENT, THE. Edited by Richard Schmidt and Adolf Grabowsky. Carl Heymanns Verlag.
PROTESTANT HOME MISSIONS TO CATHOLIC IMMIGRANTS. Theodore Abel. \$1.00. Institute of Social and Religious Research.
QUEST VOL. 2. Mundelein College.
QUEST OF REALITY, THE. Rt. Rev. Monsignor Walshe. \$4.25. Herder.
REPUBLICAN RELIGION. G. Adolph Koch. \$3.00. Holt.
RISING OF THE MOON, THE. John K. Casey. 2/6. Gill.

Man's Mortality. Don Juan and the Wheelbarrow. The Martyr. Man Wants But Little. On the Hill. I'll Tell You Everything.

A new Michael Arlen emerges in "Man's Mortality" (Doubleday, Doran. \$2.50). The teller of flippant tales about decadent sophisticates, as in "The Green Hat," has become in this new novel, published a decade later with no intervening novels, a man seriously concerned with the more fundamental issues of life. His story is a voyage into the future world, far surpassing such a similar attempt as Huxley's "Brave New World." Mr. Arlen visions our civilization as of 1987 and later. The League of Nations will have passed into the control of a board of world directors who through a monopoly of aircraft enforce the *pax aeronautica*. Individualism and nationalism are suppressed, and the unscrupulousness of the supreme board passes comprehension, since the dominant members are suprahumanly intelligent. How the pacifist enforcement of peace is smashed makes the content of the novel. It is a dramatic series of scenes. The novel is of more worth than all of Mr. Arlen's work lumped together; still it is no masterpiece, though it indicates Mr. Arlen's growth of power and of serious thinking.

A delightful collection of short stories is found in "Don Juan and the Wheelbarrow" (Knopf. \$2.50), by L. A. G. Strong. In all of Mr. Strong's writings there is stylistic excellence and poetic charm. Though his theme be light and his plot unsubstantial, he can weave a delicate tale. In this collection of sixteen stories, his matter and his construction are, on the average, stronger than in his former short pieces. The subjects are taken from the English scene, and the characters are almost exclusively English countrymen. The incidents are of the small village type, and the manners and customs and habits of thought are all quite foreign to the American mentality. Granted this, the little comedies and small tragedies make interesting reading.

Liam O'Flaherty has perpetrated another novel that shocks the Irish and the universal Catholic mind by its irreverence and blasphemy. Mr. O'Flaherty makes it quite obvious that he detests the Faith to which he was born, and that he wants all and sundry to know that he is a renegade, and that he purposes in cold anger to smash the sanctities of religion. It is not the necessity of his material or of his art that impels him to write his odorous and impious comments. It is the sad disorder of his mind and soul. "The Martyr" is a grimy tale of Ireland during the late civil war. With surprise, it may be noted that Macmillan is the publisher. Such an author and such books do not harmonize with the Macmillan imprint.

Even on the supposition that man does want but little, Wilson Wright's book, "Man Wants But Little" (Bon. \$2.00), is a disgusting disappointment. Even the lethargic Spanish-Cuban José Perdriga, the man of few desires who is the chief character, would grow indignant with this Gringo author for his failure to take notice of anything but the non-respectable in the women of Cuba. Reading the book with a painful patience, one does not smile at all when he sees the author attempting to substitute putrescence for a plot and worthy characters.

Like Thornton Wilder's famous Peruvian bridge, an elm in a London suburb crashes, and in its fall unites in common tragedy life stories that otherwise are as various as nature. But there ceases the resemblance between the Wilder masterpiece and "On the Hill" (Appleton. \$2.00), by Lewis Gibbs. The interest, the atmosphere, and the art are missing. The characters of the book are, with the possible exception of old Samuel, too banal to elicit the reader's interest no matter what happens to them, and the incidents, apart from the romance of the brave but puzzled little schoolmistress, are trite in their sordidness.

Button, button! Who's got the button?—only this time it is a casket. Suspicion of missing jewels and priceless papers, everybody suspected, and all that. Genial absurdity; but you'll have a good time with J. B. Priestley and Gerald Bullett in "I'll Tell You Everything" (Macmillan. \$2.50), their extravagant travesty of a mystery story.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The "Times" and the Jews

To the Editor of AMERICA:

For some years I have thought the New York Times to be a paper that justly tried to print the truth. The last few months have demonstrated just how wrong I was in thinking so kindly of the Times. So much has been written about 600,000 Jews in Germany, and so little has been reported about the suffering and persecution of 14,000,000 Catholics in Mexico, of 21,000,000 Catholics in Spain, and of 123,000,000 Christians in Russia, that the cause of the Times and the Jews has been harmed more than helped.

The impression given to me and to others who have mentioned the subject to me is that the Times "prints all the news fit to print except for Catholics and Christians"; secondly, that the Jews love religious liberty for Jews only. The result of it all is that the foundation of anti-Semitism has been laid right here in the United States. I regret this very much. I had always thought well of the Jews and had given them considerable preference in business.

It is very painful to observe that their love for religious liberty is so very personal and racial.

Osawatomie, Kans.

REV. LOUIS HAUBER.

Mass Responses in Mohawk Tongue

To the Editor of AMERICA:

I am advised by the City Historian, Mr. Foreman, of your book notice of the Centennial History of Rochester, Volume II. This review takes a sympathetic view of my article on Father Fremin which appears under the heading "The First White Residents of Rochester Region." You say, however, that there is a slip in the mention that there is today a colony of Iroquois at Caughnawaga, near Montreal, under the guidance of Jesuit priests "who have a dispensation from the Pope so that they are permitted to have the Holy Sacrifice of the Mass said in the Mohawk language."

You will find this Mass in Iroquois, or Mohawk, mentioned in the Auriesville Pilgrim, for October, 1932, on page 3. The translation of the Mass is here attributed to Father Fremin. You also will find the Mass in Iroquois described on page 68 of the book "Catherine Tekakwitha" by Edouard Lecompte, S.J., edited by Father John J. Wynne, S.J. A letter from Reverend John H. Penfold, S.J., from the Mission Saint-François Xavier, Caughnawaga, P.Q., tells about the Mass in Mohawk.

The above references satisfied my purpose when I was writing my article, which was to show that the early Jesuit missions, renewed under the supervision of Father Fremin, were not a total failure, as many would like to believe, but that 2,200 communicants, in a large measure descendants of the Iroquois missions, continued to say Mass in their own language as translated in 1678 by Father Fremin. So far so good. There is a point in this which I did not understand, although indicated in Father Penfold's letter. I have been brought to see the light by a member of the faculty of St. Bernard's Seminary. The fact is that a priest of the Latin rite must say his part of the Mass in Latin. The responses, however, in a few rare instances and with a special concession may be made in another language. Such is the Mass as said in Mohawk at Caughnawaga. Thank you for your criticism, which has caused me to learn this point which I had not understood before.

Rochester.

ALEXANDER M. STEWART.

Chronicle

Home News.—President Roosevelt on June 16 signed the National Industrial Recovery Act, the Glass-Steagall Banking Reform Act, and the railroad bill. He appointed Gen. Hugh S. Johnson administrator of industry, and Joseph B. Eastman coordinator of railroads. A recovery board to work with General Johnson was appointed, consisting of Secretary Roper as chairman, Attorney General Cummings, Secretaries Wallace, Perkins, and Ickes, Budget Director Douglas, and Chairman March of the Federal Trade Commission. On the same day Mr. Roosevelt left for Boston to spend his first vacation since assuming the Presidency in a leisurely cruise up the New England coast. An Industrial Advisory Board was appointed by Secretary Roper on June 19, and an Advisory and Long Range Planning Committee of forty-one business men on June 21. A "code of fair competition for the cotton textile industry" was offered for approval on June 19, and hearings were scheduled to begin June 27. General Johnson issued a bulletin on June 20 intimating that if the industries did not submit codes the President might use the authority vested in him to compel them to do so. He stated that an agreement on hours of work and minimum-wage scales was nearly ready for announcement by the steel and iron industry, and that codes were nearing completion in other enterprises. Through the mediation of Joseph B. Eastman, the proposed railroad wage reduction of twenty-two-and-one-half per cent was canceled by the railroad managements, and the employees agreed to surrender until June 30, 1934, their opportunity of endeavoring to secure an elimination of the present ten-per-cent reduction.

On June 20, Iowa, Connecticut, and New Hampshire became the twelfth, thirteenth, and fourteenth States to elect a majority of delegates pledged to vote for the repeal of the Eighteenth Amendment.

On June 16, Secretary of Agriculture Wallace announced a farm-relief plan to become operative soon after July 1. Under it wheat growers who agree to curtail their crops would receive approximately \$150,000,000, to be raised by a processing tax of around thirty cents a bushel levied against milling. The average reduction and allotment provisions of the Farm Relief Act will be applied to the wheat crops of 1934 and 1935. To be eligible, growers must agree to reduce planting up to a maximum of twenty per cent next year. Mr. Wallace approved plans, on June 17, under which tobacco farmers will receive payment for reduction in acreage of the 1933 binder and filler crop. On June 19 he announced the plans for cotton. Between \$100,000,000 and \$150,000,000 in rentals would begin soon after July 1, provided enough growers pledge destruction of twenty-five per cent of their crops, thus holding at least 10,000,000 acres out of cultivation. The maximum processing tax will be levied against cotton spinners beginning in August, the tax to be the difference in average farm price for cotton at the

time the plan becomes effective and the pre-War parity price of 12.4 cents a pound, representing the average farm price for cotton from August, 1909, to July, 1914.

Conference Gets to Work.—The World Economic Conference, meeting in London, got down to work without delay. Two main committees were formed, one for monetary matters, the other for economic, with subcommittees on silver (Senator Key Pittman of Nevada, Chairman), commercial policies, etc. After considerable dickering, James M. Cox, of the United States, was elected chairman of the monetary committee, with Georges Bonnet, of France, as *rapporteur*. The French and Germans objected from the outset to the American position that stabilization of exchange should precede the reduction of tariffs; the American position being based upon the relation of exchange to commerce and wage levels, the French and Germans desiring to cling to the gold standard at all hazards. The British took a position in between; but they, in the meanwhile, were involved in a pretty open warfare between the pound sterling and the dollar, each fluctuating to the disadvantage of the other. On June 21, Acting Secretary Acheson said plainly that the United States did not want stabilization; but on June 21 the American position was stated to be that stabilization would be desirable if, and only if, it were part of a general program dealing with the price situation. That there were any "new instructions" from Washington was denied. Besides France, Germany, Italy, and many of the small countries favored putting monetary stabilization first. This came out in the discussion that followed upon the resolution submitted on June 19 by Neville Chamberlain, Chancellor of the British Exchequer. According to this, (1) prices must be restored; (2) deflation should cease so as to restore prices; (3) central banks should therefore help by giving cheap and plentiful money; (4) central banks should encourage open-market operations so as to get the credit in active circulation. Among the arguments by which Mr. Chamberlain's program was opposed, there was that of A. Beneduce of Italy, who thought that the demand for credit should arise naturally, not from stimulus.

American Perplexity.—Confusion of thought was created, both in London and at home, by the apparent division in the ranks of the American delegation itself. An American memorandum was submitted on June 17 to the economic commission of the World Economic Conference concerning the attitude of the United States on the question of tariffs. Three main points were proposed as agenda: (1) reduction of trade barriers by multilateral agreements, with a horizontal reduction in import duties and import restrictions and equitable quota restrictions; (2) extension of the customs truce until after the conference; (3) encouragement of reduction of trade barriers by bilateral agreements. Much confusion, however, later ensued when it was made known that the United States did not favor the proposed ten-per-cent horizontal tariff reduction, and questions began to be asked as to

what the Americans really meant. Contrasts were made between the mildly internationalistic policies of Secretary Hull and James M. Cox, and the self-contained, home-recovery plans of Assistant Secretary Moley, Senators Pittman and Couzens, and others. In the meanwhile the President was off yachting for his vacation, and the confusion was not cleared up when, on June 21, Mr. Moley set sail for Europe, ostensibly to convey to the conference the latest information about developments at home. Senator Pittman had presented a resolution to the silver committee recommending that gold should be confined to employment as a cover for circulation and as a medium for settling international balances of payment. Silver should be restored to equilibrium and could form optionally twenty per cent of the coverage reserve for the central banks. At the same time the London deliberations on the crop restrictions of wheat, which reached a deadlock owing to the opposition to restriction by Argentina and Australia, were answered by the declaration of Secretary of Agriculture Wallace, speaking at Chicago on June 21, that the United States was prepared to throw wheat on the world market and was expecting a 900,000,000-bushel crop from next year's winter wheat.

Answers to Debtors.—Unexpectedly brusque was the reply to France of the United States State Department when the former pleaded inability to pay the June installment on debts. The latter noted "that the French Government has failed to meet in whole or in part the installment due on existing debt agreements." Italy's part payment of \$1,000,000 on a total of \$14,000,000 was described as "unsubstantial." Similar replies to that for France were given to Poland and Belgium. Finland was rewarded for paying in full by receiving the most enthusiastic response, coupled with an offer to discuss with that Government the entire debt question. The ensuing discussions of debt payments would be held, it was made known, with the different nations strictly in the order of their attitude in meeting their instalments, Finland meriting the first place on the list. The Government balance sheet showed on June 15 that \$11,359,592 was paid or was going to be paid by foreign debtors on the \$143,604,856 due that day in War-debt instalments.

Nazis Extend Control.—By order of Chancellor Hitler, the German National Battle Ring, an organization of the Nationalists created by Dr. Alfred Hugenberg, was totally suppressed. The Battle Ring, a green-shirted army consisting of about 10,000 young men, was brought into existence by Dr. Hugenberg to protect the Nationalist political meetings against, principally, the Nazi brown-shirts. In suppressing the organization, the Hitler Government declared that the action indicated no hostility to Dr. Hugenberg or to the Nationalist party. The reasons alleged were that the Battle Ring had been infested by Communist and Marxist elements, and that the officers of the organization had failed to take any remedial action. As a result, the Government felt bound to order the suppression of the green-shirts. The execution of the order

was carried through with great precision, the headquarters were raided and the directors were held nominally under arrest; no violent opposition was offered. Dr. Hugenberg was called in for consultation by Chancellor Hitler but he made no public statement about the dissolution of the Battle Ring. Questions were raised as to his continuance in the Ministry, and the consequences, should he resign, of the withdrawal of the Nationalists from the Government, thereby destroying the constitutional status of the Hitler Government and its mandate. But no indication was given by Dr. Hugenberg of his withdrawal. A further step of the National Socialists in weakening the Nationalists was the incorporation of the Stahlhelm League of Veterans in the Nazi ranks. The Stahlhelm was composed principally of Nationalists. The Government alleged that it was necessary "to cleanse the organization of Marxist and Communist elements as well as of bad political leaders. Members of the Stahlhelm were forbidden to belong to any except Nazi organizations. On June 17, a few days previous to these orders, Baldur von Schirach was appointed to the newly created office of Leader of the Youth of the German Reich. Herr von Schirach was empowered to take over the administration of all existing youth organizations; no new bodies may be formed without his authorization. This action was regarded as destructive of the Nationalist and Catholic societies of young people.

German Socialists Suppressed.—Two days after the Hitler Government disbanded the Battle Ring of the Nationalists, a decree was issued proscribing the Social Democratic party, the second largest of the political groups. In the elections of March 5, the Socialists had registered 7,000,000 votes, and elected 121 members to the Reichstag. They had also representatives in the State diets and held elected and appointed offices in various capacities throughout the Reich. Chancellor Hitler charged that "recent events have furnished indisputable proof that German Social Democracy does not shrink from treasonable attempts against Germany and its legitimate Government." He alleged that the leaders of the party, who had previously escaped to Prague, were waging warfare against him and his Government. So that, he concluded, the Socialists had made themselves enemies of the State and were open to the same treatment accorded the Communists. The decree ordered that the Social Democrats must cease to exist as a political organization, that the members of the party in the Reichstag can no longer hold their seats, that all other members holding public office must be deprived of whatever functions they exercise, and that the property of the party is to be confiscated. The ban on the newspapers and other party organs was affirmed, and it was forbidden to the party to hold any public meetings. All auxiliary organizations connected with the party were likewise suppressed. The decree against the Socialists was not unexpected. Since the last elections, the leaders of the party had emigrated and the party itself was disorganized. The suppression of the Socialists gave Chancellor Hitler almost undisputed power

in the Reichstag. Only two groups in any way opposed to him remained, the Nationalists and the Centrist Catholic party. He advanced through this action to his ideal of a one-party State.

Austria Combats Nazis.—Direct action against the Hitlerite aggression in Austria was taken on June 19 by the Government. The Cabinet issued an order forbidding the Nazis to participate in any political activity, to form into political parties, and to wear the swastika or any other party emblem. This suppression was occasioned by alleged terrorism brought about and effected by Austrian Nazis, when bombs were hurled against a detachment of Heimwehr auxiliary police. During the past month, other charges of terrorism and vandalism were made against the Nazis. Numerous arrests of Nazi functionaries and state officials have been made. Counter to this, the influence of the German Nazis in their propaganda for pan-Germanism which would include German Austrians, has been growing rapidly. As an answer to the Austrian Cabinet's order of suppression of Nazi activities, the Hitlerite press demanded the overthrow of the Government of Chancellor Engelbert Dollfuss. His opposition to the National Socialists was characterized as treachery to the German race. Meanwhile, Chancellor Dollfuss was being given a cordial reception in London at the World Economic Conference and in his subsequent visit to Paris. Foreign sympathy was evidently given to him in his fight against the Nazi encroachments in Austria. An indication of this was the well-founded report that Great Britain, France, and Italy consented to issue the loan of \$40,000,000 which had been promised to Austria at the Lausanne Conference.

Six-Year Plan for Mexico.—In an interview given to Ezequiel Padilla, leader of the National Revolutionary party, former-President Calles, political dictator of Mexico, advocated Socialism as the goal the country should strive for. He outlined a six-year plan for rehabilitating the country, and said the broken equation of unemployed men and unemployed national resources should be "integrated by the State taking over enterprises directly and socializing and encouraging production without profit for the service of true collective justice." He stated that private initiative must be "guided and sustained and channeled by the State, stimulating distributive justice, and blazing the trail toward the socialistic State." In the State of Tobasco, the Governor has prohibited Catholics from having sacred images in their homes, and police have taken any religious objects that might be found.

Wheat Restriction Planned.—On June 22, it was announced that an international agreement for the reduction of wheat acreage and limitation of exports was close to consummation and would be presented, as soon as actually signed, to the World Economic Conference for approbation. The agreement is chiefly the result of the efforts of Henry Morgenthau, Sr., technical adviser to the American delegation at the conference; under his di-

rection the United States had taken the lead in its formulation. The plan, it was reported, provided for fifteen-per-cent cuts in next year's wheat crops and accepted the principle of working out on the basis of past figures the amount of exports to be allowed each country. Four of the five great producers were committed definitely to the program—the United States, Argentina, Canada, and Russia, but observers expressed the fullest confidence that Australia would enter the agreement at once. Mr. Morgenthau, immediately after his brilliant work in persuading Russia to cooperate in the plan, announced that he expected to persuade the Danubian countries to enlist also. One American official described the accord between the five nations as "the biggest thing that has happened so far in the conference."

Floods in China.—Numberless lives were menaced and enormous property damage threatened, it was reported on June 22, by the impending and "almost inevitable" channel shift of the Yellow River. This stream, the second largest river in China, flows east past the city of Kaifeng, at which point it turns sharply to the northeast, runs through Tsinan, and empties into the Po Gulf. This has been its course during the past eighty-one years. The recent rapidly rising flood waters, however, have seriously weakened the Kaifeng dikes. If these give way, the river will return to its old course, and taking the southeasterly arm of the Y, will seek egress 400 miles to the south in the Yellow Sea. The event will cause enormous disaster in the provinces of Honana and Anhui. Millions of people and highly developed farm lands are in the old bed of the river, long known as "The Ungovernable" and "The Scourge." Further south, along the banks of the Yangste River flood conditions were also serious.

For some years there has been an active discussion of the question of the sources Thomas Jefferson used in drawing up the Declaration of Independence. Frederick J. Zwierlein in an article entitled, "Jefferson, Jesuits, and the Declaration," notes various contributions on the subject and offers data drawn from Jefferson's known attitudes and writings.

Mahatma Gandhi's latest hunger-strike was in favor of the untouchables, or depressed classes in India. What the position of the Catholic Church is on the matter of social castes is told by K. E. Job in a lucid exposition called "Catholicism and Caste."

Some trouble was evidently apprehended this year in the celebration of Corpus Christ in Germany. The daily press carried assurances that the day passed peaceably. Fergal McGrath, in a very beautiful story, "Kings and a King," describes the Corpus Christi procession of a small German town.

Francis X. Connolly offers some views on the subject of Catholics as non-writers of fiction in "The Catholic as Novelist."